ABHISAMAYĀLAMKĀRA WITH VṚTTI AND ĀLOKĀ

SECOND AND THIRD
ABHISAMAYA

VṚTTI BY ĀRYA VIMUKTISENA
ĀLOKĀ BY HARIBHADRA
ENGLISH TRANSLATION BY GARETH SPARHAM

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Volume Two:
Second and Third Abhisamaya



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Contents

PART II: Light for the *Abhisamayālaṃkāra*

Preface

I could not have completed this second volume without the help and encouragement of many people. I refrain from listing all individually again, and direct the reader to my Acknowledgements and Note to the Translations in the *Abhisamayālaṃkāra with Vṛtti and Ālokā* (Jain Publishing Company, 2006), and *Golden Garland of Eloquence* (Jain Publishing Company, 2007).

I have based my translation of the *Vṛtti* on a photocopy of a single manuscript kept in the National Archives in Kathmandu (Ms. No. 5-55; Reel No. A37/9). I have not included my unedited version of the *Vṛtti* with this translation because the scholars at the former IsMEO in Rome plan to bring out an edition in the future. Those interested in such matters may contact me and I will send them my working edition of the Sanskrit text by pdf attachment.

Translator's Introduction

This is the third of four volumes of translations of Maitreya's *Ornament for the Clear Realizations* as explained in Ārya Vimuktisena's *Commentary* and Haribhadra's *Light*. The *Ornament* is a brief explanation of the *Perfection of Wisdom Sūtra in Twenty-five Thousand Lines*, and, according to Haribhadra, the version in *Eight Thousand Lines* as well.

Summary of the *Sūtra*

According to the *Ornament*, a Bodhisattva's practice (*prayoga*) of the Perfection of Wisdom is the topic from chapter 38 to chapter 54 of the *Large Sutra* (sections 297 to 404 of Conze's original), and from half way through chapter 9 to half way through chapter 20 of the *Eight Thousand* (sections 205 to 380 of Conze's original).

The section begins with a conversation consisting of 173 short exchanges between Subhūti and the Lord about the Perfection of Wisdom. "A perfection of what is not, O Lord, i.e., the perfection of wisdom," says Subhūti, to which the Lord replies, "Because space is not something that is." The exchange ends with Subhūti's statement, "It is a perfection of Buddhadharmas," to which the Lord replies, "On account of the full understanding of all dharmas in all their modes."

Śakra asks who listens to this Perfection of Wisdom that Subhūti and the Lord are describing, and Śāriputra says that those who are not upset when they hear the Perfection of Wisdom must have heard it before and have worshipped it. The Lord then sets forth the actual practice in its

Wisdom for the new arrivals. Subhūti reiterates the earlier doctrine of the emptiness of all dharmas, stressing that the basic Buddhist path of the four noble truths is not a Dharma on which Bodhisattvas can take their stand as an absolute article of faith. He says that even the final attainment of enlightenment and the proclamation of doctrine for the welfare of beings is not a place on which they can take their stand. Śakra asks, "Who, then, attains any attainment?" and Subhūti answers, "no one will grasp this perfect wisdom as here explained. For no dharma at all has been indicated, lit up, or communicated. So there will be no one who can grasp it."

This Perfection of Wisdom is infinite because the beginning, middle, and end of the dharmas (the elements or features that make up beings) do not exist. The infinite numbers of beings for whose sake Bodhisattvas cultivate the knowledge of all paths are infinite too—they are not produced and never cease. Even if Tathāgatas were to talk about beings for ages their talk would never produce a being and never bring a being to an end.

The Lord then praises Bodhisattvas who believe in the Perfection of Wisdom, and the gods say they will protect those who practice it. The Perfection of Wisdom itself is the greatest protection, and the benefits of the Perfection of Wisdom are so great that it turns even the place where it is written down in book form into a sacred spot that will serve as a refuge from all danger.

This statement prompts Śakra to ask about those who offer worship to reliquaries containing sacred relics of past Tathāgatas, and to ask how much merit they get in comparison to the merit made by those who write down the Perfection of Wisdom and worship the spot where the book is kept. The Lord praises belief in the Perfection of Wisdom in a series of question and responses in which something that produces less merit is compared with something that produces more. He says (to paraphrase),

> If all beings in great trichiliocosms countless like the sands of the Ganges, if all those beings, each single one of them, were each to build in great trichiliocosmic world systems a Stupa made of the seven precious things, enshrining the relics of the Tathagata, and if each of them, having made and established them all, were, for an aeon to serve them and so on with every heavenly flower and so on, with every human and divine form of worship, those beings would beget a great deal of merit. But greater would be the merit of a son or daughter of a good family who would truly believe in this Perfection of Wisdom and explain it to others; even of someone who would just preserve it in the form of a book and store away the copy.

The Lord says the reason the Perfection of Wisdom is so special and the benefits from her so great, is because she is the mother of the Tathāgatas—she is the knowledge that produces Tathāgatas, or makes them what they are.

Śakra wonders why, if this Perfection of Wisdom is so great, many Buddhists do not have faith in it. The Lord asks rhetorically how many have perfect faith in the Buddha, Dharma, and Saṅgha, and says that just as there are less who reach the stage of Arhat than there are who reach the lower stages of Stream-enterer and so on, so too there are less who produce the thought of enlightenment and become Bodhisattvas. Rarest of all are those who strive continually for full enlightenment, and expound the Perfection of Wisdom to others without settling down on enlightenment or the Perfection of Wisdom as absolute truth.

The Lord says that those who share the relics of past Tathāgatas and lead others to worship them produce more merit than do those who only worship relics themselves. Similarly, those who copy and practice the Perfection of Wisdom for themselves do not produce as much merit as do those whose copying out, practice, and knowledge of the Perfection of Wisdom is for others. The merit they produce

from making beings believe in the Perfection of Wisdom is greater than making them believe in the Buddha, and establishing beings in the Perfection of Wisdom as quickly as possible is greater than the merit they produce from anything else, because all good comes from the Perfection of Wisdom.

Maitreya then appears on the scene and enters into a discussion about rejoicing and dedication. (Rejoicing means feeling happy about others who take care of themselves through their wholesome deeds. Dedication or turning over is wanting all one's own and others' wholesome deeds to contribute to an enlightenment that benefits all others.) He considers Bodhisattvas meditating on infinite Bodhisattvas in infinite worlds who rejoice in all the conceivable merit made by Tathāgatas during the three time periods—in the effort they have made from their first production of the thought up to their demonstration of the Perfection of Wisdom for the sake of beings in infinite worlds; he considers the merit made by Bodhisattvas, by Listeners and Pratyekabuddhas, by celestial beings, humans, and even by animals. The Bodhisattvas roll that merit into one lump, rejoice over it, and turn it over into full enlightenment for the benefit of all. Subhūti says about this great rejoicing and dedication, that "the foundation, the objective support, the point of view" are all nonexistent, "so is enlightenment, so is the thought, and so all dharmas, all elements." He says that Bodhisattvas who treat any parts of the practice as ultimately true engage in a mistaken practice, and that they must pay attention to the fact that the thought "is no thought at all" and that all dharmas are empty and "extinct." In this way they turn over the merit and view enlightenment as do the Tathāgatas. When they practice like that it is the consummation and perfect purity of the practice of Perfection of Wisdom.

The third chapter of the *Ornament* explains chapters 36 and 37 of the *Large Sutra*. Here Subhūti makes a series of statements beginning, "This purity is deep, O Lord," after

each of which the Lord says, "because of purity," i.e., because the defiled starting point, the path that purifies the defilements, and the pure result are never produced. Subhūti says when Bodhisattvas do not practice all-knowledge properly they miss the path and fall into the extreme of nirvāṇa. When Bodhisattvas practice properly their all-knowledge passes beyond the two extremes. This is purity, that is, the path informed by the thought of enlightenment and by the knowledge that all dharmas are empty. Bodhisattva all-knowledge differs from Listener all-knowledge that "cognizes the perfection of wisdom by making it into a basis." The true Perfection of Wisdom is informed by skillful means. The "attachment of Bodhisattvas" is falling to the Listener mode of knowledge, and "subtle attachment" is "attending through a sign" to any dharma. Supremely compassionate Bodhisattvas develop the Perfection of Wisdom that is like space for the sake of beings who are like space. When they do so they do not fall into the path of the Listeners and practice the Perfection of Wisdom that protects the entire world.

Summary of the *Ornament*

Ornament 1.7-9 lists the sub-topics that together form the table of contents for the explanation of the knowledge of paths.

> [The Buddhas] explain the knowledge of paths thus: darkening, etc., [that are its causes], certain Learner and Rhinoceros paths, the path of seeing of the wise Bodhisattvas (greatly beneficial on account of qualities belonging to this and the other world), and their path of meditation [detailed in terms of] function, belief, praises, commendations, and glorifications, dedicatory and admiring attitudes of the highest s[...] and consummation and complete purity.

Maitreya expands on each of these sub-topics in turn. *Ornament* 2.1, expanding on the elliptical statement, "darkening, etc.," says,

> [I must explain the Tathāgata's] light that eclipses the gods to make them fit [for higher goals]; the object, [i.e. the knowledge of paths] that is restricted [to Bodhisattvas]; [the capacity to produce the thought of enlightenment] that pervades; the own-being [of the knowledge of paths that reaches a goal beyond nirvāṇa]; and its work, [maturing beings and so on].

Thus Maitreya finds hidden in the statement that Śakra and the other gods come to listen to the Perfection of Wisdom a discussion of the causes of the knowledge of paths.

In general, gods are people who reach advanced states of meditation and then are reborn in celestial states. Amongst them are gods who have meditated on the four noble truths and who reach the state of Arhat. With the arrogance of gods, they are sure that they have a final attainment, and the light, i.e., the sound of the *Perfection of Wisdom* insisting on the importance of the welfare of others, cannot get through to motivate them. The absence of such arrogance is a necessary cause, without which potential Bodhisattvas, stuck in nirvāṇa as it were, will not enter the Mahāyāna. Yet all gods are in a lineage (*gotra*) that is a defining pre-requisite for the knowledge of paths, and partake of the universal capacity to produce the thought of enlightenment; even those who seem for the moment incapable of such a commitment for the sake of others.

Amongst the paths that Bodhisattvas learn for the sake of others are primarily the paths of Listeners and Pratyekabuddhas (earlier Buddhism) and the paths of Bodhisattvas (Mahāyāna Buddhism). Earlier Buddhism sets forth as bases of knowledge the afflicted dharmas beginning with the five skandhas, and the purification dharmas beginning

with the thirty-seven dharmas in the wings of enlightenment. Bodhisattvas know all those bases are empty of any absolute truth. Thus Maitreya finds in the statement that all the bases are empty the second and third sub-topics—the Listener's path of seeing that is the full understanding of those bases, and the four stages of practice that aid that Listener knowledge. Bodhisattvas must know both those paths, as well as the Pratyekabuddha's path of seeing and the four preceding preparatory stages that aid that slightly superior knowledge (the fourth and fifth sub-topics), but again, without settling down on them as final truths. According to the *Ornament* Pratyekabuddhas know the same bases as the Listeners, but their knowledge is deeper, or slightly superior, because it counteracts the belief that the bases are finally true as objects of knowledge. Their knowledge does not counteract the belief that the knowledge that knows the bases is equally empty of truth.

The Bodhisattva's path of seeing—the enlightening vision of Mahāyāna Buddhism—like the path of seeing of Listeners and Pratyekabuddhas has sixteen instants, but unlike the former two paths it is not an understanding of afflicted and purification bases, but rather of the single true nature of all dharmas, including even the Bodhisattva's own enlightening vision. It is a knowledge that even the Bodhisattva's own vision of truth provides no final place on which Bodhisattvas can take a stand.

The *Ornament*'s remaining sub-topics explain the Bodhisattva's path of meditation. The function or result of the path of meditation, "enlightenment, and a state that is a basis worthy of worship" is to motivate Bodhisattvas to cultivate this path. There is a path of meditation with outflows, and without outflows. Bodhisattvas develop their minds by cultivating stronger and stronger belief in the Perfection of Wisdom (the sub-topic of belief attention), and become firm in that belief when the Buddhas and gods praise, commend, and glorify their practice. They rejoice in the wholesome roots that others have planted, and turn over the merit from

practicing the Perfection of Wisdom to enlightenment for the welfare of others (the sub-topics of turning over and rejoicing attention). The path of meditation without outflows is twofold: consummation and purity. These are the path that does not develop and reach any consummation, and the path that does not remove any opposing side, because the inimical and what counteracts it share the same ultimate nature.

The "attention" in "belief, turning over, and rejoicing attention" is the word Edward Conze uses to render the Sanskrit word *manaskāra*. The term conveys the process of mental activity that leads up to a settled state, for example, the activity of learning a language by practicing it, leading to a natural knowledge or fluency. The word "outflow" renders Sanskrit *āsrava*. The early Buddhist scriptures use the metaphor of a home with a leaking roof. Obsession leaks into the mind, flows out from its origin into the personality and ruins the person. As in the early Buddhist scriptures, in the Perfection of Wisdom literature the origin of the flow is the deeply ingrained habit pattern underlying the projection and apprehension of a real and absolute body as a unified self. This is the "settling" of the Perfection of Wisdom Sūtras, or the acceptance of an "own-being" (*sva-bhāva*) in things when in reality there is none at all. A number of thoughtful persons have criticized Conze for his neologism "own-being," and suggested in its place intrinsic or inherent existence, or, hoping to counteract the influence of Aristotle perhaps, essence or essential identity. I have retained Conze's term for three reasons. First, as I suggested in my Introduction to the first volume of this series of translations, I retain it to signal to the reader that the English words of the *Large Sutra* are sacred (*buddha-vacana*); second, "own-being" is closest to the original Sanskrit and conveys to the reader in English, albeit somewhat clumsily, the connection between the words "being," "other-being," "no-being" and so on; and finally, as a number of earlier scholars have observed, *sva-bhāva* does not always have a negative conno-

tation, but often means simply the thing's own defining nature, as at the start of the Knowledge of Paths section that says the own-being of the knowledge of paths is the distinction that makes it different to the paths of Listeners and Pratyekabuddhas. By rendering *sva-bhāva* "own-being," a neutral term, it can be used in those contexts too.

Ornament 1.10-11 lists the sub-topics for the explanation of all-knowledge:

> They assert all-knowledge thus: [Bodhisattvas] are not stationed in existence because of wisdom; nor, because of compassion, do they abide in peace. [Listeners] are distant because of lacking method, and [Bodhisattvas] not distant because of method. [They explain] what is to be shunned and what counteracts, training and its equality, and the Listeners' path of seeing, etc.

Listener all-knowledge that knows the afflicted and purification bases falls into the extreme of nirvāṇa because it takes those bases as ultimately true. Bodhisattva all-knowledge knows those bases but avoids the two extremes of suffering and nirvāṇa by taking nothing in the three time periods as a final standing place. Bodhisattva all-knowledge does not lead to the extreme of cessation or nirvāṇa because it is informed by the production of the thought of enlightenment and skillful means. Bodhisattva knowledge thus differs from Listener all-knowledge that "cognizes the perfection of wisdom by making it into a basis," i.e., by treating it as an absolute.

Bodhisattvas must shun the ten practices that lead to complete Listener all-knowledge in the sense that they must cultivate an attitude that is not attached to any of the dharmas that counteract the afflicted bases. They understand that all the practices are ultimately the same. The Listener's path of seeing has sixteen aspects and the Bodhisattvas realize them all, but they do not settle down on even this central part of Buddhist doctrine as absolute truth:

rather they know it as a skillful means to lead certain trainees to the Perfection of Wisdom, learning it for the sake of others without falling into nirvāṇa.

Finally the last verse, *Ornament* 3.16, summarizes the first three chapters. It finds in the repetition of the word "this" Perfection of Wisdom three times, a concluding summary of the section that sets forth the three knowledges as objects that Bodhisattvas must know.

Summary of Ārya's *Commentary*

Ārya expands on the *Ornament*'s elliptical statements about the cause of the knowledge of paths, explaining that the *Large Sutra*'s statement that, "the natural splendour of the Tathāgata eclipses the radiance from the bodies of all these gods" is about the Tathāgata "eclipsing the gods to get rid of their pride in guarding the world and so on"; that "Bodhisattvas who have not produced the thought of enlightenment do not have the good fortune to be instructed in perfect wisdom," but, if they produce the thought of enlightenment, "perfect wisdom," i.e., the knowledge of paths, "is not restricted"; and about what differentiates the Bodhisattva's knowledge of paths from lesser paths Ārya says, "Bodhisattvas reach something quite unlike the result of the paths of Listeners and so forth—their knowledge of paths is differentiated by maturing beings."

Expanding on *Ornament* 2.2, "[Bodhisattvas] practicing the knowledge of paths should know the path of Listeners without taking the aspects of the four noble truths as a basis," the *Commentary* explains the sixteen aspects of the four truths as Listeners know them in their liberating vision in a manner that accords with earlier Buddhist doctrine, but now incorporated into a Bodhisattva's all-inclusive path. Ārya says about the Bodhisattva's own path of seeing, "At the eighth instant of the path of seeing Bodhisattvas need the immeasurables, otherwise, because they would not

depend on beings, at the ninth instant they would fall into a cessation." "Immeasurable" friendliness, compassion and so on are the Bodhisattva's unique concern for the plight of others that operates as skillful means to avoid falling into the peace of the Listeners.

Ārya identifies the *Sūtra* passages that go with each of the nine subdivisions of the three types of belief: belief for your own welfare, for your own and others' welfare, and for the welfare of others alone, as well as the degrees of praise and so on that correspond to each subdivision. He says about Bodhisattvas who bring to mind the merits of past Tathāgatas and so on, who rejoice in that merit, and dedicate it to enlightenment, that the "object" when Bodhisattvas turn over the heap of merit to enlightenment by rejoicing "is lineage" in the sense of the unchanging foundation of a person born into a wholesome line who will grow up to be the person that others will resort to; that the "objective support is all dharmas" in the sense of the same foundation undergoing transformation—the empty, covering-level, path and result dharmas; and that "enlightenment is the motivating aim." This is similar to his explanation of lineage, objective support, and motivating aims in the Knowledge of All Aspects section.

About these different aspects of the path of meditation with outflows Ārya says Bodhisattvas refine merit like a lump of gold from ore with belief, and with their dedication attention subordinate it to perfect enlightenment like a goldsmith an ornament. In their practice of rejoicing they combine their meritorious work with the meritorious work of others.

In the context of the path of meditation without outflows the *Commentary* says there are statements about purity in general and about particular purities. Where the *Sūtra* says the purity of the afflicted bases is the purity of the result it is a general presentation. Something is pure because it is empty, i.e., has never been produced. The particular purities are where the *Sūtra* says from the purity of the

result of the Listener path is the purity of the result of the Pratyekabuddha path and so on, each lower result leading to the purity of the higher result, up to, from the purity of the knowledge of all aspects is the purity of the Buddha—total purity. The ultimate truth of each purer dharma is not different to the ultimate truth of the final and highest dharma, because they have the same pure nature. Ultimately they are all purity, while on the covering level they constitute a unified path and result. In this way the Perfection of Wisdom delivers Bodhisattvas to the goal they seek.

Summary of Hari's Commentary

Hari says explicitly that there are not three Listener, Pratyekabuddha, and Bodhisattva paths, but that finally there is only one Mahāyāna path, and "all beings end up in just the highest, perfect enlightenment." The Arhat gods "are awakened by the sun rays of the perfect Buddha Amitābha and so on in order that they will remove the undefiled darkness, produce the thought of enlightenment, in the course of their liberation go through lives that are like a journey through hell and so on, and gradually equip themselves with the two accumulations and become teachers of the world."

In the context of Subhūti's statement that, "Even Nirvana is like a magical illusion, is like a dream," Hari explores the meaning of nirvāṇa, arguing that even a Buddha's final extinction in *parinirvāṇa* is just a show put on for those who benefit from such demonstrations. Buddhas are full of love for all beings and remain for eternity. Were they not to do so they would break their earlier promise and their behavior would not accord with great compassion. The compassion Buddhas feel for the plight of the world could never come to a sudden end. There are infinite Tathāgatas in infinite world systems demonstrating the

Abbreviations

AAV	*Abhisamayālaṃkāra-vṛtti*. Page numbers for the first *abhisamaya* follow the edition of Corrado Pensa (*L'Abhisamayālaṃkāra-vṛtti di Ārya-Vimuktisena*, Rome: Is.M.E.O, 1967); for the second and third *abhisamaya*-s they follow my page numbering of a single manuscript from the Nepal-German Ms. Preservation Project, Reel no. A37/9. ā
AK	*Abhidharmakośa-kārikā*. Verse numbers follow the edition of Dwarikadas Shastri (*Abhidharmakośa and Bhāṣya of Ācārya Vasubandhu with Sphuṭārthā Commentary of Ācārya Yaśomitra*, Vārāṇasī: Bauddha Bharati, 1972).
Ārya	Ārya-Vimuktisena
Commentary	English translation of the AAV.
D	Sde dge Bka' 'gyur and Bstan 'gyur made available through the Tibetan Buddhist Resource Center (tbrc.org).
D(Kha)	*Nyi khri kha pa* in the Sde dge Bka' 'gyur made available through the Tibetan Buddhist Resource Center, volume serial number W22084-0912.
Eight Thousand	Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary* (Bolinas: Four Seasons Foundation, 1973).
Hari	Haribhadra
Large Sutra	Edward Conze, *The Large Sutra on Perfect Wisdom* (Berkeley: University of California Press, 1975). Page numbers (found at the

	top of each page of Conze's English translation) follow his unpublished manuscript of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*.
Light	English translation of W.
MMK	*Mūla-madhyamaka-kārikā*. Verses numbers follow the edition of J.W. de Jong (*Mūla-madhyamaka-kārikā*, Madras: Adyar Library and Research Center, 1977).
MSA	*Mahāyāna-sūtrālaṃkāra*. Verse numbers follow the edition of Sylvain Lévi (*Mahāyāna-Sūtrālaṁkāra. Exposé de la doctrine du Grand Véhicule selon le système Yogācāra*. Bibliothèque de l'École des Hautes Études, 190. Paris: Champion, 1907-1911).
P	D. T. Suzuki, *The Tibetan Tripiṭaka, Peking Edition* (Tokyo and Kyoto, 1955-61).
PPP	*Prajñā-pāramitā-piṇḍārtha*. Verse numbers follow the edition of G. Tucci ("Minor Sanskrit Texts on the Prajñāpāramitā: The *Prajñā-pāramitā-piṇḍārtham* of Dignāga," JRAS:53-75, 1947).
PV	*Pramāṇa-vārttika*. Verse numbers follow the edition of Dwarikadas Shastri (*"Pramāṇa-vārttika" of Ācārya Dharmakīrti*. With the Commentary *"Vṛtti"* of Ācārya Manorathanandin. Vārāṇasī: Bauddha Bharati; reprint ed., 1984).
Tib.	Tibetan
W	*Abhisamayālaṃkārālokā Prajñā-pāramitā-vyākhyā*. Page numbers follow the edition of U. Wogihara (*Abhisamayālaṃkārālokā Prajñā-pāramitā-vyākhyā. The Work of Haribhadra*, Tokyo: The Toyo Bunko, 1932-35; reprint ed., Tokyo: Sankibo Buddhist Book Store, 1973).

knowledge with an aspect or content is not invariably knowledge of anything real, like knowledge in a dream that is based on nothing real at all. Although the knowledge of the Perfection of Wisdom, not different to it, and yet not quite the self-reflexive knowledge of other schools, is grounded in the real and is not devoid of any reality like dream knowledge, still the reality is not a basis in the sense of something that knowledge can apprehend. In this way the Perfection of Wisdom is quite beyond the ken of any ordinary form of knowledge, and is free of all mental elaboration and language.

Abhisamayālaṃkāra-vṛtti

Commentary on the *Abhisamayālaṃkāra*

by Ārya Vimuktisena

Chapter Two: Knowledge of Paths

[Maitreya] has explained the knowledge of all aspects. Now he has to explain the knowledge of paths. There first of all he says,

> [The Tathāgata's] light that eclipses the gods to make them fit [for higher goals]; the object, [i.e., the knowledge of paths] that is restricted [to Bodhisattvas]; [the capacity to produce the thought of enlightenment] that pervades; the own-being [of the knowledge of paths that reaches a goal beyond nirvāṇa]; and its work, [maturing beings and so on]. [*Ornament* 2.1]

"I have to explain" is left out of the sentence. Where [*Large Sutra* 200] says **the natural splendour of the Tathāgata eclipses the radiance from the bodies of all these gods** it is about [the Tathāgata] eclipsing the gods to get rid of their pride in guarding the world and so on, and reaching the first concentration and so on. Where [Śakra, the head god] says, **How then should a Bodhisattva, a great being, stand in the perfection of wisdom and what is the perfection of wisdom,** in this context the knowledge of paths, it is about getting rid of that to make them fit [for higher goals], because Venerable Subhūti's teaching [about the knowledge of paths] is what [Śakra] wants to listen to [to get to a goal higher than the one he already has]. There **natural splendour** is a maturation, [i.e., it comes with being a Tathāgata].

About the object, [i.e., the knowledge of paths], being restricted [to Bodhisattvas], [Subhūti] says Bodhisattvas

who have not produced the thought of enlightenment do not have the good fortune to **stand in** to be instructed in **perfect wisdom**, so the knowledge of paths belongs only to Bodhisattvas, not to Listeners. Thus the object is restricted.

He starts talking about the pervasion, [i.e., the capacity that everyone has to produce the thought] where he says **if they will raise their thoughts [to the supreme enlightenment]**, **perfect wisdom**, in this context the knowledge of paths, is not restricted [to Bodhisattvas]. Thus there is a pervasion because there are certain persons, [i.e., persons who reach nirvāṇa, are satisfied for a time with that goal, and then], in a series, [become Bodhisattvas and reach enlightenment]. This is correct based on such [members of the Saṅgha] as these,[1] already free from attachment [before they become Bodhisattvas]. [Thus Subhūti says], **And yet I rejoice in them also, if they also will raise their thought to the supreme enlightenment**, etc. He says there are three vehicles with something in mind. It is not a definitive statement.

About own-being, he says the knowledge of paths of Bodhisattvas does not totally eliminate cankers and hence, unlike the paths of Listeners and so forth that have restricted results and path-attainments, [does not only reach nirvāṇa]. This is what makes it special.[2]

About work, he says Bodhisattvas reach something quite unlike the result of the paths of Listeners and so forth. Those paths are differentiated by what they eliminate, and cause them to come face to face with the reality limit, but the knowledge of paths of those [Bodhisattvas] is differentiated by maturing beings and so on. This is the special result of the work of this [knowledge of paths].

He has explained eclipsing and so forth and now has to explain the Listener's path so he says,

> [Bodhisattvas] practicing the knowledge of paths should know the path of Listeners without taking the aspects of the four noble truths as a basis. [*Ornament* 2.2]

How so? [Subhūti] says [Bodhisattvas attend] **to the form** skandha and so on, to the six elements of **earth** and so on ("space [element] refers to a patch [of sky]"), and to the links of **dependent origination with attentions associated with knowledge of all aspects** in the sense that they are uncontaminated by attraction to the Listener and other vehicles. They attend to [these] aspects of the truths of suffering and origination **as impermanent, suffering, selfless, calm, a disease, a boil, a thorn, a misfortune, foreign, by its nature headed to destruction,**[3] **shaky and brittle, fearful, troublesome and a calamity without taking any as a basis.** There from **suffering** to **calm** are aspects of the truth of suffering, from **disease** to **misfortune** are aspects of the truth of origination, **foreign** and **by its nature a disturbance** are repulsive aspects of both, **shaky and brittle** are dispassion aspects of both, and **fearful, troublesome, and a calamity** are cessation aspects of both. Based on that the scriptures say, "Noble Listeners have made progress towards repulsion, dispassion, and cessation." There [form and so forth] are **impermanent** because they are dharmas that arise and disperse, and are **suffering** because they irritate and are a basis for outflows. Thus, based on this, even though the noble path is impermanent, because it is without outflows it is not irritating, and hence there is no unwelcome consequence that it is suffering. They are **selfless** because they are empty of some other self, **calm** because they are themselves selfless, **disease** because in root-form they are seed of the result, a **boil** because they are the origin of the pain that results, a **thorn** because they are the condition for suffering, **misfortune** (*agha*) because they are totally (*aty-anta*) defeated (*gha*) by the unbroken sequence of suffering that arises. They are **foreign** because they are hostile, and are **by nature** (*dharmataḥ*) **headed to destruction** because a dharma is not headed to destruction if there is nothing hostile to it.[4] What he means is they are also a basis for repulsion. They are **shaky** because they are not essentially stable, and **brittle** because just because of their nature they fall to pieces,

independent of [further] cause. What he means is they are a basis for dispassion. They are **fearful** because they are the ground for problems here and elsewhere, **troublesome** because they are prone to attacks by rapacious spirits and so forth, and a **calamity** because they are the ground for problems that come from the elements being in a state of agitation and striking together and so on. What he means is they are also a suitable basis for cessation.

[He says they attend] with just those attentions [associated with the knowledge of all aspects] to [the stopping of the formative forces which results from] the stopping of ignorance. [They attend to it] as an absence of self, as quiet calm, and as isolated. These three are aspects of the truth of cessation. [That is, they are the first three of the four aspects of the truth of cessation: cessation, calm, and sublime. The fourth aspect is definite escape]. About the four aspects of definite escape [Subhūti] says that they attend to [the stopping of the formative forces] as **empty, signless, wishless, and uneffected . . . but without taking it as a basis.** The three [emptiness, signless, and wishless] doors to deliverance are how they escape, and the **uneffected** is what the escape is.

[Subhūti then says] that with just those [attentions] **they develop** the dharmas in the wings of enlightenment. [Of the four aspects of the truth of the path: path, correct method, practice, and what brings about a definite escape] this is the path aspect because it takes them to the city of nirvāṇa. [He then says] with just those [attentions] they **course in the perfections** of giving and so on **but without taking them as a basis.** This is the correct method (*nyāya*) aspect, based on [dissolving the word as] realization (*ā-yā*) with nothing left out (*niḥśeṣa*). Again [he says] **coursing in the perfection of wisdom** they **contemplate** a Dharma that is selfless as **devoid of a self and anything belonging to a self.**[5] **And why? The thought of a wholesome** root, [i.e., the thought that grows from earlier wholesome actions], **is not in touch with the thought of enlightenment, the thought**

of dedication, [i.e., the thought to turn over all actions motivated by the thought of enlightenment to enlightenment for the sake of others], **is not in touch with the thought of enlightenment or the thought of a wholesome root, and the thought of enlightenment is not in touch with the thought of dedication. And why?** Because the thought of enlightenment and the thought of dedication **do not exist and cannot be apprehended** in each other. This is the practice aspect, based on [dissolving the word] practice (*pratipat*) as what conveys (*padanam*) right to (*prati*) [the goal].[6] **And why?** He says the thoughts of enlightenment and dedication **are no thought,** and it is not tenable that **no-thoughtness is turned over into no-thoughtness** and hence **what is no-thought that is unthinkable, and what is unthinkable that is no-thought.** [When Bodhisattvas] contemplate like that without settling, it **is the perfection of wisdom.** This is the aspect that brings about a definite escape (*nairyānika*) because going (*yāna*) without settling (*nirabhiniveśa*) is going forth (*niryāṇa*) [to the goal].

[Maitreya] has explained the presentation of the Listener's path of seeing with sixteen aspects based on the four noble truths and now has to explain the aids that precede that penetrating [knowledge] so he says,

> When [Subhūti says] on the Noble Listener path the form skandha and so on are empty and hence the emptinesses are not different [he is talking about] the warmed [aids to penetration]. [*Ornament* 2.3ab]

This is where he says, **Therefore then, Kauśika, form is empty of form; so too feeling, etc. It is thus that the emptiness of form and the emptiness of feeling,** and so on **are not two nor divided,** and so forth.

> [When he says Bodhisattvas] do not make anything into a basis he is thinking about their being at the peak. [*Ornament* 2.3cd]

This is where he says, **Here, Kauśika, the Bodhisattva, the great being, should not stand in form by way of making something into a basis.** He says the same about standing in feelings and so forth.

> When he prohibits them taking their stand on them as permanent and so on [he is talking about] the forbearances. [*Ornament* 2.4ab]

This is where he says, **He should not take his stand on the idea that "form is permanent or impermanent," is "ease," up to, is "wishless" by way of making something into a basis.**

> And when he teaches in detail that they do not stand, starting with the ten levels, he is talking about them being at the highest dharma. [*Ornament* 2.4cd-2.5ab]

This is where he says, **He should not stand in the first Bodhisattva stage by making it into a basis,** and where he goes into detail, up to, **he should not stand in the idea "in my Buddha-field even the word 'Buddha' will be unknown" by making it into a basis.**

Bodhisattvas do not stand.

> And why? Because when Buddhas are enlightened they do not look for dharmas. [*Ornament* 2.5cd]

This is where, [in response to Śāriputra, Subhūti] says the Tathāgata, the Lord, the perfect Buddha, having awakened to unequalled, right and perfect enlightenment does not take any dharma as a basis.

[Maitreya] has explained the Listener's path and [now] has to explain the Pratyekabuddha's path so there he first says,

> [Buddhas] say self-born Rhinoceroses do not need to be

> instructed by others, and have knowledge that is deep because of their own realization. [*Ornament* 2.6]

He means "Pratyekabuddhas." Where [*Large Sutra* 207] says [some gods think they] understand what fairies (*yakṣas*) say and so on but cannot make sense of what venerable Subhūti is teaching it is about [Pratyekabuddhas who] "do not need to be instructed by others." **What the fairies say, speak, talk, and converse about [that we understand]. What the venerable Subhūti has just taught, uttered, demonstrated, expounded about the perfection of wisdom, that we do not understand.** What whatever they earlier heard **the fairies say** (*rutam*) the phonemes in their language, **speak** (*padam*) collections of phonemes, **talk** (*mantritam*) complete sentences conveying what they want to say, **and converse about** (*pravyāhṛtam*) the questions and responses in their verbal exchanges, **[that we understand]. What the venerable Subhūti has just taught** instruction given when asked, **uttered** responses given when questioned, **demonstrated** (*diś*) both [instruction and responses] for utterly bewildered trainees, **expounded** (*upadiś*) demonstrated in confidence (*abhyupe*) to those who are calm[7] **about the perfection of wisdom, that we do not understand.** Starting with, **For there, O gods, not even a single letter has been uttered therein,** [Subhūti] refutes utterance and hearing. He says, using the example of an illusion, dream, echo, and magical apparition that they do not speak or hear about the Perfection of Wisdom and enlightenment because there are no letters. [Subhūti poses the rhetorical question]: How can there be a demonstration of Dharma without utterances. [His implicit response is]: Because dharma instruction causes them to get the result and the non-result, [i.e., defines who is and is not a Pratyekabuddha], and also because the Buddha's prayer is answered. Earlier when Lord Buddha was a Bodhisattva, having in mind that dharma-instruction in the form of discourse is very distracting, and that distraction causes the mind-stream to get very agitated, he prayed that,

"When I reach enlightenment may I, like a wish-fulfilling jewel, even without saying anything be able to work for the sake of beings." Therefore, to establish that you can teach even without talking [Maitreya] says,

> [Buddhas] demonstrate in whatever way necessary, even without words, any topic anyone wants to learn in whatever way they have to. [*Ornament* 2.7]

There, about the depth of [Pratyekabuddha] knowledge [the gods at *Large Sutra* 207] say, **May the holy Subhūti enlarge on this [perfection of wisdom] because he demonstrates what is deeper than the deep.** There deep knowledge is not knowing the topic the venerable Subhūti is expounding, and deep silence, the other deep, is not giving voice to even a single topic. Another *Sūtra* says, "Just these ten wholesome karma paths bring out the meaning of the Pratyekabuddha vehicle because [Pratyekabuddhas] fully awaken by themselves and subsequently fully awaken to deep dependent origination." Pratyekabuddhas are those who gain realization (*buddha*) for the sake of (*prati*) one (*eka*) soul. That is the reason why they do it. There is not the unwelcome consequence that [Pratyekabuddhas] are Listeners because they rely on instruction by others, nor that they are perfect Buddhas because their knowledge of all aspects has the welfare of all beings as its aim and they are therefore superior to them. The personal realization of Pratyekabuddhas is limited to their understanding, and only goes as far as that.

Question: What is the limit of their understanding and how far does it go? [In response Maitreya] says,

> You should know in summary that the path of the Rhinoceros eliminates conceptualization of an object but not of a subject, and that it has a [distinct] foundation. [*Ornament* 2.8]

About their elimination of object conceptualization [Subhūti]

says, [**For form is neither deep nor subtle** and so on]. He denies that the own-being of skandhas, elements, sense fields and so on in detail up to the knowledge of all aspects is either deep or subtle, indicates that Pratyekabuddhas destroy one section of obscuration to knowledge, and he says their understanding is superior to that of Listeners.

[The gods then think to themselves], based on Pratyekabuddhas, because they eliminate object conceptualization, **Certainly, in this demonstration of dharma, no form is conceived** and so on, up to **no enlightenment is conceived.** They say **no letters are conceived** because they awaken by themselves. [Subhūti, reading their minds], says, [**Just so it is, O gods, just so it is . . .**] **Those who want to stand in the fruit of a Streamwinner,** up to **those who want to attain the state of a Pratyekabuddha cannot do so without having resorted to this patience**—the knowledge of paths that has all paths [including the Pratyekabuddha path] as its object.

Because they do not eliminate subject conceptualization he says about them, **Like an illusion are those beings, like an illusion are those dharma-hearers.** Earlier in the Knowledge of All Aspects section, [at *Large Sutra* 153, Subhūti] said, "A Bodhisattva should train himself for full enlightenment just like an illusory man." Pratyekabuddhas do not understand that subjects have no own-being, so that does not contradict what he says here and this does not contradict what he said there. Based on that [Subhūti] says skandhas up to **nirvāṇa** are **like an illusion, like a dream. And why? Because illusion and nirvāṇa** and so on **are not two nor divided.**

About the lineage that is the site of the realization [Subhūti][8] says Pratyekabuddhas are **Irreversible Bodhisattvas, great beings** describing how they **will grasp** (*pratyeṣaka*) **the Perfection of Wisdom.** [Subhūti] denies that they conceptualize form and so forth and its emptiness. **And why? For therein no dharma whatsoever is being taught or indicated** by them, **and wherein no dharma**

whatsoever is taught or indicated, therein (the context is Pratyekabuddhas) no one will be able to grasp anything. He is throwing light on the statement [at *Large Sutra* 160] about the site that is the ground of practice, where [the Lord] said, "What is meant by the word 'Bodhisattva,' that does not exist, that cannot be apprehended." [Śāriputra] then details the many unwelcome consequences [of Subhūti's denial]. **Have you not, venerable Subhūti, in this Perfection of Wisdom, explained in detail three vehicles, i.e., the vehicle of the Disciples, the vehicle of the Pratyekabuddhas, the vehicle of the fully enlightened Buddhas? Have you not explained the mentor of the Bodhisattva, the great being? Have you not explained the paths of the Bodhisattva from the first production of the thought up to the eighteen unentangled Buddhadharmas? Does the Bodhisattva not course in perfect wisdom? Is he not born apparitionally? Do his superknowledges not become unfailing? Do his wholesome roots by which he hopes to pass on from Buddha-field to Buddha-field, to honour, etc. the Buddhas, the Lords, not wax strong in him? And the dharmas that he will hear from those Buddhas and Lords, is it not the case that they will never forget them ever again until they win full enlightenment? And will he not be always concentrated, and his thought free from distraction? And will he not always be joined to inspiration that is unshackled, uninterrupted, concentrated, quite certain, more distinguished and exalted than anything in all the world?**[9] Starting from **So it is, venerable Śāriputra,** up to, **the Bodhisattva, the great being's inspiration which is more distinguished and exalted than anything else in all the world is explained, and that in the sense that nothing is made into a basis,** [Subhūti] justifies his position. He indicates that realization dharmas are attained in the absence of anything that is a real foundation. [Then the gods] conjure up different sorts of flowers and [Subhūti considers how] those flowers that have not issued forth are not flowers. He says that like them from form up to

everything up to the fully enlightened Buddha that have not issued forth are not [form up to] the fully enlightened Buddha. When you formulate from there up to here thus, this part [of the *Large Sutra* is about] the foundation of the realization that is the Pratyekabuddha path.

There because Pratyekabuddha realization eliminates object conceptualization it is superior to Listener realization, and because Pratyekabuddha realization does not eliminate subject conceptualization Buddha realization is superior to it. Lineage is the cause that makes the realization superior.

Now, about the aids to [the knowledge that] penetrates [reality] on the Pratyekabuddha path [Maitreya] says,

> [Where Subhūti] indicates the true nature of dharmas without obstructing the concept it is the warmed [aid to penetration] aspect. [*Ornament* 2.9ab]

This is where [Śakra, the head god] says, **Deeply wise, surely, is venerable Subhūti in that he does not obstruct the concept, and yet points out the true nature of Dharma . . . Form is a mere concept and that is the true nature of Dharma; that the venerable Subhūti does not obstruct, but he points it out** and so on, [up to, **He who trains in this emptiness, he trains in the emptiness of the knowledge of all aspects without making any division between the training in the knowledge of all aspects and its emptiness**].

> [Where he] explains that form does not decrease and so on is the peaked. [*Ornament* 2.9cd]

This is where he says, [**The Bodhisattva who trains in infinite, immeasurable Buddhadharmas without making any division**] **does not train for the increase of form, etc., nor for its decrease . . . does not train for the appropriation or vanishing of form** and so on, up to, **does not train for**

the increase, decrease, vanishing, or appropriation of the knowledge of all aspects.

> [Where he says] the emptiness of a subject and so forth do not appropriate form and so forth is the forbearance. [*Ornament* 2.10ab]

This is where he says there is no **appropriation of form** up to, **no appropriation of the knowledge of all aspects** because [a form that is] **empty of subject**, up to **empty of non-existing thing** [**does not appropriate form** and so on].

> And with the aspects of non-production and so forth of form, etc., [he indicates] the highest true nature of dharmas [*Ornament* 2.10cd]

This is where [Subhūti, in response to Śāriputra's question, **When he thus trains, how will the Bodhisattva, the great being . . . go forth to all-knowledge?**] says, **The Bodhisattva does not see the production or stopping, taking hold of or letting go, defilement or purification, heaping up or taking away, decrease or increase of form** and so on. [**And why? Because form, through its own-being does not exist and cannot be got at**].

[Maitreya] has explained the Pratyekabuddha path. About the path of seeing with its benefits he says,

> They talk about this path of seeing in the knowledge of paths, with its benefits, as four forbearance and knowledge instants for each truth. [*Ornament* 2.11]

There [Subhūti] says about the instant that is the forbearance and knowledge of dharma in suffering, **The Tathagata, Śakra, cannot be apprehended in the Suchness of form nor Suchness in the Tathāgata, nor the Tathāgata in anything other than Suchness,** and so on.[10] He does not accept that suchness (*tathatā*) and the Tathāgata are different things

precluding each other in a discourse about different topics. [(1)]

About knowledge of dharma in suffering [Śakra first says this is a great Perfection of Wisdom and that those who train in it attain enlightenment. Subhūti agrees and] says, **Through the greatness of form, Kauśika, is this a great perfection of the Bodhisattvas, the great beings. And why? Because of form no beginning can be apprehended, no end and no middle,** etc. (2)

About subsequent forbearance and knowledge of dharma [Subhūti] says, **Through the immeasurableness (*apramāṇa*) of form, Kauśika, is this an immeasurable perfection. And why? Because of form no measure can be apprehended,** and so on. A "measure" (*pramāṇa*) measures form marked by change. (3)

About subsequent knowledge of dharma he says, **Through the unlimitedness (*aparimāṇa*) of form is this an unlimited perfection, just as no limit can be apprehended of space.** A shape, as far down as the shape of an atom (*paramāṇu*), is said to be a "limit" (*parimāṇa*). Formless things are not marked by limitation. (4)

About forbearance and knowledge of dharma in the origin he says, **Through the infinitude of form, Kauśika, is this the infinite perfection. And why? Because no end and no middle can be apprehended of form,** and so on. This precludes [a form, etc., that is] the [root] cause [of suffering, the first of the four aspects of the truth of origination]. He says because **the objective support of the knowledge of all aspects is infinite, the perfection** [of Bodhisattvas] is infinite. This precludes [a form, etc., that is] the origin, [of suffering, the second aspect]. He says because the **Dharma Element** is infinite their perfection is infinite, precluding [a form, etc., that] produces [suffering in a continuum, the third aspect]; and he says because **Suchness** is infinite the perfection is infinite, precluding [form, etc., that functions as] the condition [for suffering, the fourth aspect]. He makes it clear that the realm of beings is the motivating aim of the

forbearance and knowledge of dharma in the origin when he says because **beings** are infinite the perfection [of Bodhisattvas] is infinite. (5)

Knowledge of dharma in the origin is where they say they are certain [Bodhisattvas] not lacking in attention to the Perfection of Wisdom are **Tathāgatas.** (6)

Subsequent forbearance and knowledge of the origin is from where [the gods] say, **It is wonderful, O Lord, how much this perfection of wisdom promotes the knowledge of all modes in the Bodhisattvas, the great beings by way of the nonappropriation and the not-letting-go of** [form and so on, up to], **the knowledge of all aspects**. What [the Lord] means where he says [the Perfection of Wisdom] prevents harms and promotes [Bodhisattvas], and that is a benefit [of the path of seeing], is that **Māra** and so on **will be unable to gain entry to** those who **take up, bear in mind, preach, study, develop, explain to others in detail, and wisely attend to** this Perfection of Wisdom. [Māra will not be able to gain entry] to **those who will not lack in the thought of the knowledge of all modes. And why? Because** [Bodhisattvas] **will be well sustained by just the emptiness of form**, from there up to, **will be well sustained by just the emptiness of the knowledge of all aspects. And why? Because emptiness cannot gain an entry into emptiness**. Similarly, **the signless [cannot gain entry into the signless] and the wishless [cannot gain entry into the wishless]. And why? Because there does not exist their own-being by which they could gain entry** into anything at all anywhere, [and hence there is no ground for any harm]. (7)

About subsequent knowledge of the origin [the Lord] says that **neither men nor ghosts can gain entry** [to harm Bodhisattvas] because they **have developed friendliness, compassion, joy and impartiality, and that without taking them as a basic fact**. At the eighth instant of the path of seeing Bodhisattvas need the immeasurables, otherwise, because they would not depend on beings, at the ninth instant they would fall into a cessation. He also says because of

their perfection of giving [Bodhisattvas] **have presented [beings] with all the correct serviceable things** and therefore there is no reason for them **to die an untimely death** and so forth. (8)

About the forbearance and knowledge of dharma in stopping the Lord says [Bodhisattvas] **have no fear and will not be stiff with fright** because they have developed all emptinesses and so on. [He says through their understanding of emptiness **the hells are cut off, the animal births, the world of Yama, the worlds of the Asuras, and among men poverty, calamities, and misfortunes are cut off**]. There **fear** is worry that what they don't want is going to happen, and they are **stiff with fright** when they do not take steps to deal with it. (9)

Knowledge of dharma in stopping is from where [Śakra, the head god] says, **It is wonderful, O Lord to what extent the Bodhisattvas, the great beings, who take up this perfection of wisdom, and bear it in mind, acquire good qualities . . .**], up to, [**pass on from Buddha-field to Buddha-field . . . preach in praise of the perfection of wisdom . . . and**] **discipline living beings in the three vehicles.** He is saying that as a result of taking up the Perfection of Wisdom and so on they become Buddhas. (10)

Subsequent forbearance and knowledge of stopping is from where he says, **It is wonderful, O Lord, how, where this deep perfection of wisdom is taken up or gained, all the six perfections are gained**, up to, **the knowledge of all modes is gained**. [The Lord says] the Perfection of Wisdom incorporates everything on the purification side.[11] (11)

About subsequent knowledge of stopping he further says **the piercing flame** and **power of the Perfection of Wisdom appeases all attacks**, just as, for example, the [herb called] **Maghī** [stops all poisonous snakes from biting]. (12)

Forbearance and knowledge of dharma in the path is where he says, **And why? Because the perfection of wisdom appeases all dharmas and does not increase them.**

Which dharmas? Greed, hate, delusion, ignorance and so on, up to, **the seizing on nirvāṇa**. (13)

About knowledge of dharma in the path [the Lord] says Buddhas in world systems in each of the ten directions **arrange for the shelter, defense, and protection** from harm from spirits, elements, and inner problems, respectively [of **that Bodhisattva, that great being who will take up, etc. the perfection of wisdom**]. He says they grow in wholesome dharmas—**the perfection of giving** and so on, up to, **the knowledge of all aspects** and that without taking them as a basis. (14)

About subsequent knowledge and forbearance of the path he says, **He himself will be one who abstains from taking life, and others also he establishes in abstention from taking life, and he praises the abstaining from taking life, and he praises others also who abstain from taking life, welcoming it**, up to, **He himself will be one who establishes himself in the knowledge of all aspects . . . and he praises others also who are established in the knowledge of all aspects, welcoming it**. (15)

And about subsequent knowledge of the path he says, **Moreover, [Kauśika, the Bodhisattva, the great being], when he courses in the six perfections**, the **gifts and so** forth [that he gives] **he makes common to all beings and turns** them **over to the supreme enlightenment, and that without taking anything as a basis**.

[Maitreya's] corresponding verse section for this prose *Sūtra* section is,[12]

> [The first instant is where Subhūti] does not accept that the discourse [contradicts the ultimate and covering levels] because suchness and Buddha that are reciprocally base and based-on do not exist; [the second to fifth where Śakra and Subhūti say the Perfection of Wisdom] is great and immeasurable, has no limit, and is infinite; [the sixth and seventh where the Lord says Bodhisattvas] standing in that [Perfection of Wisdom] are certain that their form [skandha] and so

on is the Buddha, and do not appropriate and do not let go [of form] and so on; [the eighth and ninth where the Lord says they have] friendliness and so on, [and a knowledge of] emptiness [that stops fear; the tenth to thirteenth where Śakra says the Perfection of Wisdom allows Bodhisattvas] to reach the state of a Buddha, [and the Lord says it] incorporates all on the bright side, removes all misfortunes and diseases, and appeases seizing on nirvāṇa. [The fourteenth instant is where the Lord says] Buddhas give [Bodhisattvas] shelter and so on, [the fifteenth where he says] they themselves stand in the practice of not hurting living beings, up to, the practice of the knowledge of all aspects, and establish beings in those too; [and the sixteenth where he says they] turn over giving and so on to full enlightenment. These are the instants of the knowledge of paths. [*Ornament* 2.12-16]

[Maitreya] has explained the path of seeing and now has to explain the path of meditation. He will describe its function because [the *Sūtra*] describes that first. What are its six functions that you have to know? He says,

[From the Perfection of Wisdom comes] total discipline, total bending, victory over cankers, no occasion for attacks, enlightenment, and a state that is a basis worthy of worship. [*Ornament* 2.17].

Of these, based on [the knowledge of path's] function of totally disciplining [Bodhisattvas, Śakra] says, **It is wonderful, O Lord, how much this perfection of wisdom has been set up for the control** (*paridamana*) **of the Bodhisattvas**, in the sense of total discipline (*damanam*) when all types of canker are destroyed. [(1)] About its function of totally bending (*namanam*) [the will of Bodhisattvas] he says, **It is wonderful, O Lord, how much this perfection of wisdom has been set up for the transformation** (*pariṇamana*) **of the Bodhisattvas**, in the sense of making them totally humble (*namanam*) when egotistical pride (*ahammāna*) in all types of attainment stops. (2)

[The Lord] says it functions [to give] total victory over the cankers with the example of a person who **goes right to the front of a battle** and **conquers** (*nirjaya*) defeats (*jaya*) leaving none remaining (*nirśeṣa*) **the arrows of greed** and so on, up to, **conquers the arrows of every canker**. What you have to understand is that the path of meditation renders them ineffective. (3)

About its function [of giving] no occasion for attacks he says **devil-lore** (*kākhorda*), fire, weapons, and water [are given] no occasion to attack [a Bodhisattva on the path of meditation]. The *kākhorda* are a class of nonhuman creatures in the northeastern direction. (4)

About [the path of meditation that is the knowledge of paths'] function of bringing right and perfect enlightenment, he says it causes those who take no dharma as a basis [to reach] utmost, right, and perfect enlightenment, and that it causes them to survey [the thoughts of] beings. (5)

He says it functions to make the place that is a basis for the Perfection of Wisdom worthy of worship with the example of the terrace of enlightenment. Nothing interferes with the place that is the basis for the practice of the Perfection of Wisdom, [i.e., a Bodhisattva practicing the knowledge of paths that is a path of meditation]. **And why? Because** the whole host of **gods arrange shelter, defense,** and so on. [(6)]

He has explained its function. The path of meditation is further divided into two: with and without outflows. Of these, belief, dedicatory, and admiring attentions are the path of meditation with outflows, and consummation and complete purity are without outflows. Hence [Maitreya] says about belief attention,

> [The Lord says] you should know three types of belief: for your own welfare, for your own and others' welfare, and for the welfare of others alone. [*Ornament* 2.18ac]

Belief for your own welfare accomplishes your own welfare

alone and naturally aims at the welfare of others. Belief for your own and others' welfare accomplishes both. Belief for the welfare of others alone is only for the welfare of others, but because your own welfare is looked after in it, it does not exclude your own welfare. It is the final outcome when the welfare of others is not hindered. [Maitreya says],

> And [the Lord] asserts three of each: small, middling, and big. [*Ornament* 2.18d-19a].

Furthermore there are small, middling, and big beliefs for your own welfare. You have to present the other two like this as well. [Question]: Of these, what is small to big belief for your own welfare, and so on, up to, [big] belief for the welfare of others? Thus [Maitreya] says,

> [He says] there are again three of them divided into small-small and so on. [*Ornament* 2.19b-c]

From the context, "of each" is carried over. What he means is you should know the three small, etc., types of belief for your own welfare, etc., are again of three types. So the nine subdivisions of belief for your own welfare are small-small, middling-small, and big-small; small-middling, middling-middling, and big-middling; and small-big, middling-big, and big-big. You have to explain the subdivisions of belief for your own and others' welfare, and belief for the welfare of others like this too. Thus [Maitreya] says,

> So he considers there are twenty-seven sorts. [*Ornament* 2.19d]

[Supply] "of belief" from the context.

Of these, about the small-small subdivision of belief for your own welfare [the Lord] says that those who **write the Perfection of Wisdom down in a book and worship her by holding her in mind** beget a greater merit than those who

erect and worship a **stūpa for the relics of a Tathāgata who has gone to Parinirvāṇa** because [the Perfection of Wisdom], as the basis of that [Tathāgata's body], is a worship of the person (*ātma-bhāva*) of the Buddha too because the **Perfection of Wisdom causes the knowledge of all aspects** [that, in turn, makes a person a Buddha].

The middling-small starts from where [the Lord] asks, **What do you think, Kauśika, how many men of Jambudvīpa are endowed with unbroken faith in, and similarly are unquestionably certain about the Buddha, and similarly the Dharma, the Saṃgha?** [Śakra replies], **Only a few,** [and the Lord] demonstrates that for each [more difficult attainment] the group [that attains it] is smaller. He then says, **Here Kauśika, with my unobstructed Buddha-eye I see in the ten directions immeasurable, unlimited, innumerable beings who, having produced the thought of right and perfect enlightenment, course in enlightenment,** [i.e., are working to reach enlightenment], **up to, of these perhaps one or two might be definitely established on the irreversible stage. And why? Because those who are lazy** and so on **find it hard to fully awaken to enlightenment.** There they have "unbroken faith" [(*abhedya-prasāda*), i.e., "knowledgeable faith" (*avetya-prasāda*)] when, having destroyed doubt, they have faith that a knowable (*avagamya*) good quality is possible; they have "unquestionable certainty" (*niṣṭhāgamana*) when they reach absolute certainty (*niścaya*).

The big-small is from where the Lord says, **[Therefore then, Kauśika, those sons and daughters of good family who have set out for the supreme enlightenment], if they want quickly and easily to know the supreme enlightenment [they should learn this perfection of wisdom . . . those sons and daughters of good family should cognize] that the perfection of wisdom is our Teacher, up to, [Therefore then, Kauśika, those sons and daughters of good family should], whether the Tathāgata is present or has gone to Parinirvāṇa [run back to just this perfection of**

wisdom]. He says the Perfection of Wisdom causes them obtain all the Buddhadharma qualities, in order to elucidate the third division of belief.

About the small-middling [the Lord] says that the worship of the Perfection of Wisdom begets greater merit than does constructing and worshiping a stūpa made of the seven precious things, about the middling-middling he says the same with the example of Jambudvīpa filled with stūpas made of the seven precious things, and about the big-middling he says the same of a four-continent world system.

About the small-big he says the same of a small-chiliocosm, about the middling-big the same of a medium chiliocosm, and about the big-big he says the same of a great trichiliocosm.

He has explained the nine subdivisions of belief for your own welfare and has to explain the nine subdivisions of belief for your own and others' welfare. Of these, first of all about the small-small subdivision he says the practice of the Perfection of Wisdom begets greater merit than would all the beings in a great trichiliocosm were they to construct and worship stūpas made of the seven precious things and so on.

About the middling-small, the Lord, starting with **Kauśika, do take up this perfection of wisdom**, details the benefits [that come from the Perfection of Wisdom] in this very life and so on.

The big-small is from where, [at *Large Sutra* 242, the Lord] says, **What do you think, Ānanda, is a giving undedicated [to all-knowledge] a perfect giving**? He says that the Perfection of Wisdom controls all the perfections by way of a non-dual dedication, because, based on all dharmas being empty of those [dharmas, the Perfection of Wisdom and the knowledge of all aspects] are indivisible. And he says that holding in mind the Perfection of Wisdom and so on causes knowledge of all the purification side, in order to elucidate the third division of belief for your own and other's benefit.

About the small-middling, [in response to Śakra's question about the qualities of the Perfection of Wisdom, the Lord] says those practiced at **taking up the Perfection of Wisdom** and so on are **endowed with an immeasurable mass of morality** and so on, [greater] than the mass of morality and so on of all Listeners and Pratyekabuddhas; about the middling-middling he says the gods instill in Perfection of Wisdom preachers confidence to reveal the Dharma;[13] and about the big-middling he again says [sons and daughters of good families **who will take up this Perfection of Wisdom] will be dear to** their parents and so on, up to, **will be dear to** those [on paths] of no more learning.

The small-big is from where [the Lord], to teach that the path of meditation is without breaks at the seventh stage, says they will be endowed with an **unbroken confidence to reveal [the Dharma]**, up to, **unbroken will be their setting out for the knowledge of all aspects**.

About the middling-big he says all the groups of **gods in the world systems in all the ten directions come to that place** [where sons and daughters of good families] **make [this perfection of wisdom] into a written book** and [the gods] **learn, bear in mind, study, and preach** it. [Those Bodhisattvas] produce the thought, "May that receptacle of the Dharma [I have made available through the book], make a gift of that Dharma [for the benefit of others." Because of that the gods, intent on the benefit of all beings, come to that place and protect that Bodhisattva].

About the big-big, in order to elucidate the ninth subdivision [of the path of meditation], he says they come to have a strong belief that all the groups of gods have come to that place [because they **perceive a sublime radiance and smell a heavenly fragrance**]; and they get **flexibility of body and mind**, up to, they stop big **strong desire** for robes and so on.

He has explained the nine subdivisions of belief for your own and others' welfare and has to explain the nine subdivisions of belief for the welfare of others. Of these, first

of all about the small-small division he says that those who complete the entire task and have learned [this Perfection of Wisdom], up to, have revealed it to others, beget greater merit than those who do the task partially by copying it out, holding it in mind, and worshiping it.

The middling-small begins from [the Lord's question], **If, Śakra, [on the one hand someone were to present you with] this Jambudvīpa filled to the top with relics of the Tathāgata [and if, on the other hand, you were presented with a copy of this perfection of wisdom, which of the two would you take?** Śakra] says that of the two choices, he would take **the perfection of wisdom**.

About the big-small, in order to elucidate the third division of belief for the welfare of others, [Śakra] says because those devoted to this [Perfection of Wisdom] are not in a Listener level vehicle they **win full enlightenment**.

About the small-middling he further says it is better to take just this Perfection of Wisdom when making a choice between one of the two—it and this great trichiliocosm filled to the top with relics of the Tathāgata; about the middling-middling he says that since this, i.e., **Buddhas in the world systems in all the ten directions demonstrating Dharma, i.e., the twelve-limbed Dharma which consists of Discourses, etc.**, comes from that, i.e., **the demonstration of this perfection of wisdom** by a preacher of the Dharma, they have **equal value**; and about the big-middling, with the example of the man who throws himself on [the mercy of] the king, he says those practiced in this [Perfection of Wisdom] are without fear and are respected and so on.

About the small-big, [Śakra] further says it is better to take just this Perfection of Wisdom when making a choice between one of the two—it and **world systems as numerous as the sands of the Ganges filled to the top with relics of the Tathāgata;**[14] and about the middling-big [the Lord] says that the Perfection of Wisdom is the cause of all the realizations of noble persons in world systems in the ten directions. The big-big is from where, in order to elucidate the

ninth subdivision of belief for the welfare of others, [Śakra] says, **A great perfection is this perfection of wisdom**, and [the Lord], with the example of a [single] shadow cast by the different leaves, blossoms, fruit and tree says that all the perfections take nothing as a basis and are of one taste with the Perfection of Wisdom.

You should also know that for every subdivision of belief there is an opposite big-big and so on noxious side that mirrors the higher and higher example described.

There, in belief for your own welfare the motivating aim is the welfare of others; in the second the practice has breaks; and in the third it is without breaks.[15]

Thus [Maitreya] has explained belief attention, and now, since he has to explain its praise and so on he says,

> [Śakra and the Lord] assert praise, commendation, and glorification for the Perfection of Wisdom [that correspond] with the triad of nine degrees of belief. [*Ornament* 2.20]

There the first degree of praise is from where [the Lord] says [to Śakra] that givers who give the Perfection of Wisdom they have written out in a book beget greater merit than those who, when making a choice between one of the two—the Perfection of Wisdom and world systems as numerous as the sands of the Ganges filled to the top with relics of the Tathāgata—take just this Perfection of Wisdom [and study it themselves]. The second [degree] is where [the Lord] says those **who then go and expound** [that book to those they have given it to] beget a greater merit because [the Perfection of Wisdom is] considered the Teacher. The third [degree of praise] is where he says [Bodhisattvas] who establish **one single being in the fruit of a Streamwinner would beget greater merit** than those who establish **all the beings in Jambudvīpa in the ten ways of wholesome action**, based on [a Stream-enterer's] liberation being liberation [from all bad rebirth]; the fourth where he says **one single being in the fruit of a Once-Returner**; fifth **one single being in the**

fruit of a Never-Returner; sixth **one single being in Arhatship**; and seventh **one single being in the establishment of a Pratyekabuddha**. The eighth [degree of praise] is where [the Lord] says [Bodhisattvas] who establish **one single being in the supreme enlightenment** beget greater merit than those who establish **all the beings of Jambudvīpa in the fruit of a Streamwinner. And why? Because** they work for **the noninterruption of the guide of the Buddhas**. There "the guide of the Buddhas" (*buddha-netrin*) is the lineage (*vaṃśa*) of the Buddhas. The ninth degree of praise is where in the same way he says [Bodhisattvas] who establish **all the beings of Jambudvīpa in the fruit of a Once-Returner** [beget greater merit].

Up to here are the nine praises. Now he has to explain the nine commendations. There the first degree of commendation is where in the same way he says [Bodhisattvas] who establish **all the beings of Jambudvīpa in the fruit of a Never-Returner** [beget greater merit]; the second in the same way **in Arhatship**; and the third **in the enlightenment of a Pratyekabuddha**. The fourth [degree of commendation] is where he says those **who would give** [**this book**] **to someone else to write out and wisely attend to beget more merit** than those who establish **all the beings of Jambudvīpa in the ten paths of wholesome action**. And here **the wise attention consists in that** they **take up**, etc., **the perfection of wisdom without coursing in duality towards enlightenment**. The fifth is where he again says those who demonstrate the meaning [of the Perfection of Wisdom in detail] **by** way of non-duality beget greater merit; the sixth where he again says those who do the task completely and demonstrate **both its meaning and its letters** beget a greater merit; the seventh where he again says that those who demonstrate without mistake both the meaning and the letters of just this [Perfection of Wisdom] beget a greater merit than would those who **during** their **entire lifetime honour Buddhas in each one of the ten directions with all that brings them ease. And why? Because**

those Buddhas are born from that [Perfection of Wisdom]. The eighth is where he again says those who without mistake expound the meaning of the Perfection of Wisdom by taking nothing as a basis beget greater merit than Bodhisattvas coursing in giving and so on in a counterfeit fashion, [i.e., who do not teach the emptiness of all dharmas, and think, while giving, "I am giving a gift"] for innumerable, endless kalpas. The ninth degree of commendation is from where [the Lord asks], **Moreover, Śakra, if someone were to establish the beings of Jambudvīpa [in the fruit of a Streamwinner, would he beget much merit]**? He says, again, that those who establish one being at the irreversible level, instigating him to win utmost, right and perfect enlightenment, beget greater merit than those who establish **beings in all world systems as many as the sands of the Ganges in all the ten directions in the fruit of a Streamwinner**.

[Maitreya] has explained the nine degrees of commendation and now has to explain the nine subdivisions of glorification. There the first degree is where in the same way he says [that those who expound the Perfection of Wisdom and establish one being at the irreversible level beget greater merit than] those who establish the same number of beings, [i.e., **beings in all world systems as many as the sands of the Ganges in all the ten directions**] **in the fruit of a Once-Returner**; second where he says the same thing about the same number of beings **in the fruit of a Never-Returner**; third where he says the same thing about the same number of beings **in Arhatship**; and fourth where he says the same thing about those who establish the same number of beings **in the enlightenment of a Pratyekabuddha**. The fifth [degree of glorification] is where he again says that those who establish one being at the irreversible level beget greater merit than those who instigate the beings of Jambudvīpa to win utmost, right and perfect enlightenment; sixth where he says the same thing about those who establish beings in a four-continent world system in just

that; seventh where he says the same thing about those who establish beings in a small chiliocosm in just that; and eighth where he says the same thing about those who establish beings **in a medium dichiliocosm,** a **great trichiliocosm, or all the world systems everywhere** in just that. The ninth degree of glorification begins from where [the Lord] again says, **Moreover, if someone were to establish all beings in Jambudvīpa**, up to, **were to establish beings in all world systems as many as the sands of the Ganges in all the ten directions at the irreversible level [they would beget great merit]**, up to where he says those who demonstrate the Perfection of Wisdom to any Bodhisattva, any great being amongst those irreversible ones who has quick direct knowledge [and will reach enlightenment quickly for the welfare of others], beget merit greater [even than them].

Subhūti's glorification of [gods like Śakra] who fortify Bodhisattvas [with material and spiritual things], with his **Well said** [at *Large Sutra* 257] makes it clear that the topic is glorification.

This praise and so forth [is defined as follows]: Praise is marked by the degree to which [the person praised] has accurately realized a topic. Those who know the Vedas say, "praise is [flattery of a god] said for the purpose [of getting a boon from that god]." Still, here it is not marked as statement for a purpose. Some say about commendation, "a three and a half measure om, [i.e., a long, drawn out exclamation when witnessing something amazing] is a commendation." Thus a commendation is [the long sound "om" when a person reflects on the fact that], "The Supreme Vedic principle (*śabda-brahman*) is the ultimate." Here, though, as explained, it is again marked by the degree to which [the person commended] has realized [the topic]. Some say, based on glorification, that, "I say only those who recite the Sāmaveda recite Veda that is glorification (*varṇam*). A line with a [correlative pronoun] *yat* [introducing a known hymn] said after [the earlier part of the ritual] is a glorification [type recitation] of these [hymns]. That too is the

word." Here [in the *Large Sutra*], again, glorification is the word. It is marked by realization [that passes through] nine degrees [of excellence].[16] A "degree" is a section in the sense of a part.

When you take [praise and so on] in this way, the statement that, "the Lord dwelled with the Bodhisattvas, the great beings, who praise, commend, and glorify all the Buddhas" here and there in other sūtra passages, makes sense.

[Maitreya] has explained belief attention, praise, commendation, and glorification and now has to explain dedication [or turning over] attention so he says,

> [They say special] turning over has [seven] distinguishing features, and that its function [of securing enlightenment for the welfare of others] is supreme, its aspect does not take anything as a basis, it is marked by an absence of error, it is isolated [from an own-being], is the merit-flood of the Buddhas that has mindfulness of own-being as its sphere of activity, [does what it does] with [skillful] means, is signless, is enjoined by the Buddhas, and is not included in the triple world. [Finally] there is another turning over [divided] into three—small, middling, and big that gives rise to great merit. [*Ornament* 21-23]

There [the Bodhisattva Maitreya, at *Large Sutra* 258], says about the distinguishing feature of dedication [or turning over], that when Bodhisattvas dedicate [or turn over their meritorious work founded on rejoicing] to utmost, right and perfect enlightenment by way of taking nothing as a basis it is declared to be the highest, the most excellent and sublime and so on. [It begets greater merit] than the merit entities that Listeners and Pratyekabuddhas make from their work of giving and so on. There it "is declared to be the highest (*āgrā*)." It is highest in two ways: highest because of refinement, hence "most excellent"; and highest because it is unmatched, hence "sublime." There it is "highest as most

excellent" (*śreṣṭhā*) in two ways: it is "best" (*varatā*) because of skillful means and "superb" (*pravaratā*) because of perfect wisdom. It is also "[highest] as sublime" (*jyeṣṭhā*) in two ways: it is "supreme" (*uttamatā*) because it has no equal, and "with none superior to it" (*anuttamatā*) because there is nothing superior to it. Thus [Maitreya] indicates its distinguishing mark with seven words.

About the function of dedication [or turning over, i.e., what effect dedication has on the practice of a Bodhisattva, the Bodhisattva Maitreya] also says [**the Bodhisattva's meritorious work**] **is unequalled and equal to the unequalled.** It is "unequalled" because it causes instruction for beings about the path that goes forth [not as just one, but] as three vehicles, and is "equal to the unequalled" because it causes [Bodhisattvas] to reach a state "equal to the" Buddhas who are "unequalled." **And why? Because [the meritorious work of all those who belong to the vehicle of the Disciples and Pratyekabuddhas aims at the taming of their own self, the appeasing of their own self, the Parinirvana of their own self. But a Bodhisattva's meritorious work founded on rejoicing is dedicated to the supreme enlightenment for the taming of all beings, for their appeasing and Parinirvana].** He is saying that the feature that differentiates Listeners and so on and Bodhisattvas is [whether their path is] governed by their own welfare or the welfare of others.

The [dedication or turning over] aspect that does not take anything as a basis begins from where [Subhūti] says, **[This Bodhisattva considers]** the wholesome root of **the mass of morality** and so on of **the Buddhas in the ten directions, [and their store of merit, associated with the six perfections, and acquired] in the span of time which begins with their first production of the thought,** up to, **the vanishing of the good law;** the wholesome root of the beings that they attract, and ripen and liberate by way of the three vehicles; and **rolls it into one lump, rejoices in it and turns it over [to the supreme enlightenment].** [Subhūti then asks], **What is the object** [being dedicated, what is] **the**

foundation [of the dedication], **the enlightenment, the thought, the wholesome roots, and that foundation of meritorious work associated with rejoicing** [**which is turned over into the supreme enlightenment**]? [Subhūti says] the thought [of enlightenment of the Bodhisattva turning over this merit by rejoicing in it] is **extinct, stopped, departed and reversed** and so on, up to, the best dedication or turning over aspect does not accept that any dharma exists and does not take any dharma as a basis.[17]

The "object" (*vastu*) [when Bodhisattvas turn over the heap of merit to enlightenment by rejoicing in it] is lineage, [in the sense of the unchanging foundation of a person born into a wholesome line who will grow up to be the person that others will resort to]. The "objective support" [or "foundation"] (*ārambanam*) is all dharmas [in the sense of the same foundation undergoing transformation—the empty, covering-level, path and result dharmas]. "Enlightenment" is the motivating aim. "Thought" is subject conceptualization.[18] "Wholesome roots" are non-attachment and so on. "Meritorious work," [or "what motivates meritorious work"] (*puṇya-kriyā*) is intention. It is "extinct" because what has come together [falls apart and] perishes; "stopped" because it perishes as a continuum; "departed" because it naturally [as the result of causes and conditions] perishes; and "reversed" because it perishes through transforming [into something else].

About turning over marked by an absence of error, [Subhūti] says [Bodhisattvas **do not bring to mind Buddhas** and their wholesome root. They **understand they are extinct**, i.e., are never produced. When they **think long and hard**[19] they understand] **that just this** [being extinct] **is the true Dharmic nature even of the thought** [thinking about the Buddhas, the wholesome root, and enlightenment]. **And why? Because all dharmas are empty in their own-being.**

Turning over isolated [from an own-being] is from where he says, **the Bodhisattva remains aware that the accumulation of the foundation of meritorious work is**

isolated from the skandhas, up to, [remains aware that] **the Buddhadharmas are isolated from their own-being.**

About turning over mindful of the wholesome roots of the Buddhas—what kind they are and their own-being—[Subhūti] again says [Bodhisattvas] should turn over a meritorious work entity like the wholesome roots of the Buddhas [who have entered Parinirvāṇa]—of that kind and with that own-being.

About turning over with skill in means he again says [Bodhisattvas] **should train in the skill in means contained in this [perfection of wisdom,** i.e., without making signs].

About signless turning over he says, with the example of food that has been prepared with poison, that when [Bodhisattvas, having rejoiced in the wholesome roots of the Buddhas] turn over [the wholesome roots to supreme enlightenment] by means of signs [for Buddhas, wholesome roots, and the thought of enlightenment] it is poisonous and **leads to a painful conclusion.**

About turning over enjoined by the Buddhas he says just **as the Buddhas, the Lords cognize with their utmost Buddha cognition** so should they turn over [the wholesome roots to supreme enlightenment].

About turning over that does not belong to the triple world he again says they turn over [their wholesome roots] **just as form is not included in the triple world and so on,** [i.e., they turn them over without finding any dharma in any category of knowledge].

Turning over giving rise to great merit is subdivided into three: small, middling, and big. The small is from where [the Lord], using the example of ordinary realizations, says **[If the beings in world systems in the great trichiliocosm were to become recipients of] the ten ways of wholesome action,** up to, **the five direct knowledges** this turning over [that takes nothing as a basis] would beget greater merit [even than that]. About the middling he again, using the example of merit from honoring and worshipping the same number of [beings, for the same length of time] **were they to**

become Streamwinners, up to, **Arhats**, says, as above, that this turning over [would beget greater merit even than that]. And about the big he again, using the example of merit if each being in world systems in the ten directions were to worship the same number of [beings, for the same length of time], **were they to have set out for utmost, right and perfect enlightenment**, says, as above, that **this turning over that takes nothing as a basis** [would beget greater merit even than that]. **And why? Because** all of those **were perceivers of a basis**.

[Maitreya] has explained dedication attention. Based on rejoicing attention he says,

> Here [the Lord] says they should cultivate attention to rejoicing, rejoicing in wholesome roots with skillful means and without taking anything as a basis. [*Ornament* 2.24]

This is from where [Subhūti asks], **How is it that a jubilation [or rejoicing] becomes the most excellent** and so on, up to where [the Lord] says [in response], **It is thus, having rejoiced in those wholesome roots by way of skill in means and by way of taking nothing as a basis that they should turn them over [into supreme enlightenment]**.

There with belief attention they refine merit like a lump of gold from ore, with dedication attention they subordinate it to perfect enlightenment [like] a goldsmith an ornament, and with rejoicing attention they find the state where their meritorious work and the meritorious work of others are the same.

He has explained the path of meditation with outflows. He has to explain the path of meditation without outflows, so about [the path of meditation that is] a practice marked by consummation he says,

> [They explain] its own-being, that it is most excellent, that it does not bring anything about, that it gives [Bodhisattvas] what is to be procured when they do not take any dharma as a basis, and [that it brings about] a great aim. [*Ornament* 2.25]

Amongst these, its own-being is from where [Śāriputra], elucidating the fact that the own-being of the practice of the Perfection of Wisdom is [extraordinary] knowledge, says, **The perfection of wisdom gives light, O Lord. [She is worthy of homage; I pay homage to the perfection of wisdom]**, up to, **[She sets in motion the wheel of Dharma with its three revolutions and its twelve aspects on account of its being neither turned forward nor backward. The perfection of wisdom] shows forth the own-being of all dharmas, [on account of the emptiness of the non-existence of own-being].**

[The Lord] says it is most excellent. Using the example of people blind from birth, he denies that **the five perfections** [of giving and so on], **without the perfection of wisdom** can propel [Bodhisattvas] **along the knowledge of paths** and deliver them into **the city of the knowledge of all modes.**

[In response to Śāriputra the Lord] says [the Perfection of Wisdom] does not bring about any dharmas. This is from, **[The Perfection of Wisdom should be consummated] through the nonconsummation of form,** up to, **it should be consummated by not bringing about** any dharmas.

The Lord says [the Perfection of Wisdom] procures [reunion or] realization (*abhisamaya*) without taking any dharma as a basis, starting from where he says **it is styled 'perfection of wisdom'** because it **procures no dharma which is wholesome,** up to, **[procures no dharma belonging to] nirvana. And why?** Because she has been established in an aspect that does not take any dharma as a basis. [In response to Śakra's question, **How does the perfection of wisdom** not **procure the knowledge of all modes?** the Lord says **she does not procure it] as if it were a name, as if it were a sign.** There "name" (*nāman*) means "mental process" (*saṃjñā*), and "sign" (*nimitta*) is what makes that [mental process of naming an object] happen. [The Lord then says] she **keeps** [Bodhisattvas] **far away from** knowledge of the duality of anything to be procured or not procured, and

restores [or gives specific knowledge of] (*pratyarpaṇa*) **form**, up to, **the knowledge of all aspects when** [Bodhisattvas] **do not apprehend** them.

That she brings about a great aim is from where [Subhūti] denies that she **makes form**, up to, **the knowledge of all aspects great or small**, [that she **strengthens anything or weakens anything**], up to where he says, [**One should know that the perfection of wisdom has no own-being, does not exist, and does not undergo the process that leads to enlightenment because beings, as well as form, etc. to the Buddhas have no own-being, do not exist, and do not undergo the process that leads to enlightenment**], up to, **One should know that the perfection of wisdom is not endowed with the powers because the Buddhas are not endowed with the powers**. He says that she is a great perfection because she brings about Buddhahood, a great aim.

[Maitreya] has explained [the path of meditation without outflows that is a practice marked by] consummation. Now he has to explain [the path of meditation without outflows that is a practice marked by] absolute purity. First he presents its three causes and after that will present the four causes in opposition to it. Hence he says,

> Here tending the Buddhas and [perfecting] giving and so on [in countless previous lives], and skill in means cause belief [in the Perfection of Wisdom]. Being under the influence of Māra and lacking belief in the deep true nature of dharmas, settling down in the skandhas and so on, and being mentored by bad friends cause the ruin of Dharma. [*Ornament* 2.26-27]

Amongst these, about tending the Buddhas [the Lord] says to Śāriputra that Bodhisattvas [on this path of meditation] have come here after [previous lives where] they **have honoured the Buddhas in world systems in the ten directions** and so on. About perfecting the perfection of giving

and so on he says [Bodhisattvas have come here after] they **have perfected for** many **eons the perfection of giving** and so on.[20] Skill in means starts from where [Subhūti asks, **For how long has the Bodhisattva coursed who makes endeavors about this deep perfection of wisdom**? and the Lord] says [in response], **One must make a distinction in this, Subhūti.** He says skill in means causes [quick Bodhisattvas who understand there is nothing to be accumulated or taken away] to endeavor at the Perfection of Wisdom [from the very outset].

Action conducive to the ruin of Dharma is where [the Lord] says, **On the other hand there are** [slow Bodhisattvas] **who use the great vehicle**, up to, **have developed wisdom, but all that by way of basing themselves on something.** Starting from there he gives instruction about the sharp, unbroken, enduring, great body of suffering that is maturation [rebirth in hell, as a ghost, as an animal, and as a deficient human caused by the past] obscuring action [of not believing in the Perfection of Wisdom]. There it is "suffering" because it is vexing, "sharp" because it is big, "continual" because it is always there. He "gives instruction" [about the results of not believing in the Perfection of Wisdom] so that beings **will turn away from** that.

About the four causes of this obscuring action he further says it happens to those who are under **the influence of Māra**, lack belief (*anabhimokṣa*) **in deep dharmas, settle down in the skandhas** and so on, and are mentored by **bad friends.**

[Maitreya] has explained the three causes of absolute purity and the four causes in opposition to it. Now first of all he sets forth the general purity of this [Perfection of Wisdom], and then discusses particular [purities]. There, about this general purity he says,

> [The Lord] proclaims purity thus: "The purity of the fruit is identical to the purity of form" and so on, because both of them "are not broken or cut apart." [*Ornament* 2.28]

[The Lord] says, "**Subhūti, the purity of form is identical with the purity of the fruit** because **both are not two nor divided**, based on the fact that **they are not broken apart, not cut apart**. There **the purity of form is identical with the purity of the fruit** because the fruit of a noble person's secluded religious life comes forth when that [person] is free from settling on a self, etc., of form and so on. "They are not two nor divided." They are "not two" because they are not bifurcated into subject and object; they are "not divided" because you cannot divide the intention, [i.e., you cannot divide the ultimate that the different words for cause and effect entities ultimately refer to]. "Based on the fact that they are not broken apart, not cut apart." [Things] with different marks are "broken apart." When you make different things by dividing something they are "cut apart."

Having thus explained general purity, [Maitreya] sets forth particular [purities].

> While the purity of Learners, Rhinoceroses, and the Victor's offspring is from forsaking [obscuration associated with] cankers, the knowable, and the three paths, the purity of Buddha is absolute in all respects. [*Ornament* 2.29]

Amongst these, about the purity of the [path of] Listeners [that knows the four noble truths and eliminates] cankerous obscuration the Lord says, **The perfect purity of greed, hate, and delusion and the perfect purity of form, etc. are not two nor divided, are not broken apart, not cut apart**. He says **the perfect purity of a self, a being, and a living soul and the perfect purity of form** and so on are similarly [**not two nor divided, are not broken apart, not cut apart**].

The purity of the [path of] Pratyekabuddhas [that knows dependent origination and eliminates] one part of obscuration to knowing is from where [the Lord] says, **Moreover, Subhūti, the purity of form is identical to the purity of the fruit, and the purity of the fruit is identical to the purity of the perfection of wisdom**, up to, [having gone

in ascending and descending order through the twelve links of dependent origination], **from the purity of ignorance the purity of karma formations** and so on.

The purity of the path of the triple vehicle of Bodhisattvas is from where he says, **Moreover, Subhūti, from the purity of the perfection of giving results the purity of the perfection of morality,** up to, [having gone through each earlier purification dharma causing the purity of the following one, **from the purity of the special Buddhadharmas results the purity of the knowledge of all aspects. It is thus that] the purity of the special Buddhadharmas and the purity of the knowledge of all aspects are not two** and so on.[21]

The purity of the perfect Buddha, [i.e., the perfect purity of the knowledge of all aspects caused by the purity of the special Buddhadharmas] is *atyantikī* ("absolute"). [An explanation of the word *atyantikī*:] There *anta* ("end") means *bhāga* ("portion"). There are two—the object-end and the time-end. You overcome (*atikrama*) the object-end by eliminating obscuration to knowing, and the time-end by obtaining the permanent Dharma Body, hence they say the Dharma Element is *atyanta* ("endless," "absolute") based on the idea of "a state that has overcome the end [of known objects] and is beyond end" (*atikramāntatayātigatānta*). It is *atyantikī* because [*atyanta*] is present in it. Furthermore, this path of meditation [marked by absolute purity] is again divided into the nine small-small and so on subdivisions that counteract the big-big, etc., conceptualizations on each of nine levels included in the Desire, Form, and Formless Realms. Hence the word *atyanta* ("absolutely ended") also conveys that the path of meditation that is familiar with the nature and diversity of reality is the cause of never having to do the work [of eliminating conceptualization] again. Hence [Maitreya] says,

> There is purity because the small-small path and so on counteract the big-big stain, etc., on the nine levels. [*Ornament* 2.30]

Amongst those, about the small-small subdivision of the path [the Lord, having said the purity of the knowledge of aspects results from the purity of the unentangled Buddha-dharmas], says to Subhūti, **Moreover, the purity of the perfection of wisdom is the purity of form, the purity of form [is the purity of the knowledge of all modes. Thus the purity of the perfection of wisdom, the purity of form], and the purity of the knowledge of all modes [are not two nor divided, are not broken apart, not cut apart]**. He says **the purity of the perfection of concentration** and so on are similarly **[the purity of form** and so on].

About the middling-small, [he continues through the list of purification dharmas and] says, **The purity of the emptiness of a subject is the purity of form** and so on.

About the big-small, [having said the purity of the objects, the senses bases, the consciousnesses, and the contact between the three, and the purity of the purification dharmas that comprise the practice are all identical with the absolute purity of the knowledge of all aspects, and vice versa], he says, **The purity of the conditioned is the purity of the unconditioned. [Thus the purity of the conditioned and the purity of the unconditioned are not two nor divided, are not broken apart, not cut apart]. The purity of the past [is the purity of the future and present]** and so on.

About the small-middling Śāriputra says, **This purity is deep,** and the Lord says, **Because of the absolute purity . . . of form, feeling** and so on.

About the middling-middling Śāriputra says, **A true light is this [purity of] the perfection of wisdom,** and the Lord says, **Because of absolute purity there is the purity of the infinite light** and so on.

About the big-middling Śāriputra says, **Not subject to rebirth is this purity,** and the Lord says, because **form,** feeling and so on **do not pass on** [to a future life].

About the small-big Śāriputra says, **Undefiled is purity,** and the Lord says, **Because of the absolute absence of all defilement from form, feeling** and so on.

About the middling-big Śāriputra says, The **purity is without attainment or reunion** [or realization] (*abhisamaya*), and the Lord says, **Because there is absolutely no attainment or reunion** [or realization] **of form, feeling and** so on.

And about the big-big Śāriputra says, **Purity does not reproduce** [or present] **itself** (*anabhinirvṛtta*), and the Lord says, **Because absolutely form does not reproduce** [or present] **itself, feeling does not reproduce** [or present] **itself** and so on.

[Maitreya says] this path of meditation

> counteracts the triple world. [*Ornament* 2.30a]

Based on this Śāriputra says, **Purity means no rebirth, whether in the world of sense desire or the world of form or the formless world**, and the Lord says, **Because it does not apprehend the own-being of the triple world** and so on.

[Maitreya says]

> the path's [knowledge] that measures, and [its known objects] that are measured are the same. [*Ornament* 2.30b]

Based on this Śāriputra says, **Purity does not know**, and the Lord says, **Because dharmas are insentient matter** (*jaḍatā*) **they do not know form, feeling** and so on. **And why? Because dharmas are empty of their own-marks.**

[Again, Maitreya says],

> By refuting objections to it, [the Lord] asserts the path. [*Ornament* 2.30cd][22]

"Surely there has to be a big-big and so on opposing [stain] and a small-small and so on [path] that counteracts [it], because there is dual imagination?" Śāriputra, [voicing this objection], says, **The perfection of wisdom neither hinders**

nor helps all-knowledge? [The Lord responds], **On account of the established order of the dharma** and so on. "In that case, what would [Bodhisattvas] who work hard to accumulate [knowledge and merit] produce?" Śāriputra, [voicing this objection], says, **The purity of the perfection of wisdom does not take hold of any dharma**? The Lord [responds], **Because the Dharma Element has been taken hold of**. "There would be no attainment or realization of anything?" [Subhūti, voicing this objection], says, **The dual purity is not attainment or reunion**, [i.e., purification does not purify defilement]? The Lord [responds], **Because in Dharma nondefilement and nonpurification are the same.** Bringing the chapter to its conclusion, [Subhūti asks, **This then is the perfection of wisdom of the Bodhisattva, the great being**? and the Lord] says, **On account of the knowledge of the modes of the path, Subhūti, is this the perfection of wisdom of the Bodhisattva, the great being.**

[At *Ornament* 1.7-9 Maitreya] said,

> [The Lord] explains the knowledge of paths thus: darkening and so on [that is its cause], certain Learner and Rhinoceros paths, the path of seeing of the wise Bodhisattvas (greatly beneficial on account of qualities belonging to this and the other world), and their path of meditation [detailed in terms of] function, belief, praises, commendations, and glorifications, dedicatory and admiring attitudes of the highest sort, and consummation and complete purity.

When you take [this part of the *Sūtra*] in this way you will see how [those verses] connect with [the parts of the *Sūtra*] that have just been [dealt with] here.

Here is an explanation of some words in passages [from this part of the *Sūtra*]. In the Listener's path section [*Large Sutra* 202-203, Subhūti] presents sixteen aspects based on the four noble truths and says, **[Just so], O Lord, we also should instruct and admonish the Bodhisattvas, the great beings in the six perfections, should show them to them,**

encourage and impel them, make them rejoice in them, introduce them to them and establish them in them. You should know these eight words are governed by preliminary instruction about what they should do, causing habituation to just that again and again, causing those who are careless to take interest in this Dharma, causing those who are ignorant to realize it, causing those whose vigor has waned to be enthusiastic, causing those who are depressed to be glad, introducing them to the path, and making them certain about just that, respectively.

The Pratyekabuddha path section [*Large Sutra* 208] presents [Pratyekabuddhas] as not eliminating subject conceptualization. [Śāriputra and so on ask Subhūti], **Who will be those who can grasp this perfection of wisdom when it is being explained since it is so deep, so incomprehensible, so engaged in incomprehensibilities, so subtle, so delicate, so hard to see, so hard to understand, so calm, so sublime, so truly noble, so much something that can be known only by the wise and discerning.** You should know these nine words are governed by [the Perfection of Wisdom] that is free of superimposition and deprecation, is not the object of thoughts and ideas, is ascertained by yogic dharmas and beyond the reach of [mere] logicians, is in its very essence subtle, is an unbroken path from lineage until obtaining the Dharma Body, is to be seen, is not conceptualized by those who look, is a goal that cannot be obtained through the words of those who look, results in the knowledge of all aspects, and causes all the realizations of noble persons, respectively. Explain the tenth word as its distinctive mark.

Similarly, here [at *Large Sutra* 211, where Subhūti] says, **Wherein, however, no dharma whatsoever is taught, indicated or lit up, therein no one will be able to grasp anything,** the three words are because its essential nature [is not taught], something connected with it [is not indicated], and both [its essential nature and something connected with it are not lit up].

In the fifth eulogy section [at *Large Sutra* 252-53, the Lord] says, **Kauśika, if someone were to expound the meaning of the perfection of wisdom, were to explain it, comment and enlarge on it.** Understand these four words as governed by the own marks [of the Perfection of Wisdom], the marks of the subdivisions, [i.e., stages of the path], commentary on explanations about just them appropriate to trainees, and by scholarship causing them to enter into them, respectively. There [the Lord also] says, **the meaning of the perfection of wisdom is seen by way of nonduality, not through duality; not through sign or the signless; not through toiling or the withdrawal from it; not through adding or subtracting anything; not through defilement or purification; not through production or stopping; not through appropriation or nonappropriation; not through stability or instability; not through what is real or unreal; not through junction or nonjunction; with nothing omitted or nonomitted; not through conditions or nonconditions; not through Dharma or non-Dharma; not through Suchness or non-Suchness, not through the Reality limit or the non-Reality-limit.** You should explain these fourteen pairs of opposites beginning with, "not through sign or the signless" as governed by [1] the subsequent knowledge of the cessation of an agent and cause of attainment, [2] the cessation of going and coming, [3] the elimination and appropriation of the inimical and what counteracts it, [4] the fact that defilement and purification each have the other's essential nature, [5] the absence of production and cessation in the true nature of dharmas, [6] the absence of appropriation by insight, and because of that essential fact, the absence of forsaking [the inimical], [7] because foundation lineage has no real ground the absence of the conceptualization of stability or instability, [8] the Dharma spoken by the Buddha is neither true nor false, [9] being beyond the junction or nonjunction [of the parts] of an accumulation, [10] the fact that in the Dharma Element Listeners and Pratyekabuddhas do not go forth to a partial or a total [attainment of realization],

[11] the absence of parts in the Dharma Element based on the nature of the different lineages, [12] the fact that dharmas of the path do not, because of different noble persons, become path and nonpath respectively, [13] the absence of division in the unmistaken Dharma Element just as in true reality, and [14] the absence of different limits because of the single taste of the true nature of dharmas in its ultimate reality, respectively.

The learned may explain words in other passages [from the *Sūtra*] that I have not explained in this way, as appropriate, pursuing opposite pairs of meanings. I desist from giving an explanation of them all to avoid the fault of making this book too heavy.

The *Perfection of Wisdom Instructional Treatise Called "Ornament for the Clear Realizations:"* the second, Knowledge of Paths Chapter, the Purification of the Two Extremes Chapter.

Notes

1. D *'on kyang* "nevertheless."

2. This understands the statement "I shall not obstruct them" to mean, "I do not say those Arhats are wrong when they rouse themselves and leave the apparent final peace of nirvāṇa with the thought that a variety of work for the sake of others leads to a higher goal."

3. Conze renders *pralopa* "disturbance."

4. D renders this, "they are heading to destruction because there are things hostile to them."

5. D *spyod pa nas bdag gi dang bral bar chos las so sor rtog.*

6. D *rtogs par byed pas na sgrubs pa.*

7. D renders this, "confronting the careless and teaching them."

8. Conze has Ānanda, as in the *Eight Thousand.*

9. Conze did not quite get the meaning here.

10. To summarize the argument in the *Sūtra*: The gods ask Śāriputra where Bodhisattvas should seek for the Perfection of Wisdom. Śāriputra replies they should seek in the Subhūti chapter (*parivartta, le'u*) [Conze's "exposition"]. The gods demur, saying that Śāriputra must be the amanuensis of Subhūti, and be speaking through his power. Subhūti replies that that is not the case because his words are through the power of the Tathāgata. The gods then say Subhūti contradicts his basic premise because he has said there is nothing happening, no subject and no object, and hence there can be no power of the Tathāgata. Subhūti responds that his description of *tathatā*, the ultimate nature of things, is just a description of the *Tathāgata*, i.e., the way things work themselves out in reality.

I am not clear how the fact that the Dharma Element is infinite relates to the absence of *prabhava*, i.e., the problem of being. The fact that the perfection is infinite because beings are infinite

nicely brings in the Mahāyāna aspect of the Bodhisattva's path of seeing.

11. The last line of this section says explicitly, *bodhisattvasya mahāsattvasya sāmparāyikā guṇa-anuśaṃsā bhaviṣyanti.*

12. A briefer version: "[Subhūti] does not accept that discourse because suchness and Buddha that are reciprocally base and based-on do not exist. [The Perfection of Wisdom] is great and immeasurable, has no limit, and is infinite. [Bodhisattvas] standing in Her are certain that their form [skandha] and so on is the Buddha. They do not appropriate and do not let go [of form] and so on. [The Perfection Wisdom is] friendliness and so on, [a knowledge of] emptiness [that stops fear and with it they] reach the state of a Buddha. It incorporates all on the bright side, removes all misfortunes and diseases, appeases seizing on nirvāṇa, [with it] Buddhas give [Bodhisattvas] shelter and so on, [and] they themselves stand in the practice of not hurting living beings, up to, the practice of the knowledge of all aspects, and establish beings in those too, and they turn over giving and so on to full enlightenment. These are the instants of the knowledge of paths.

13. Conze renders *pratibhānopasaṃharaṇa* (*spobs pa nye bar bsgrub pa*) "bring about readiness of speech," and below as "inspiration."

14. So too D(Kha) 109a2, though absent from Conze's version.

15. The reading at W 283 suggests something may be missing from this part of the text.

16. That is, here in the *Large Sutra* these statements of praise, commendation, and glorification do not say anything different than the statements about belief attention. They have the same meaning but are said in a different way that marks them as praise and so on.

17. *Large Sutra* 260-261. After Subhūti says the thought is "extinct, stopped, departed and reversed," and so on, (D(Kha) 143b5) Śakra says a Bodhisattva who has newly set out will be scared and will not be able to turn over the merit. Subhūti replies to Śakra, having Maitreya in mind as he replies (D(Kha) 144b7).

18. D renders this, "The thought that aims at enlightenment is subject conceptualization."

19. Here "think long and hard" renders *samanvāharati* (*sems pa'i sems la yang dag par sems*).

20. In the *Large Sutra* the Lord says those who have tended Buddhas see and hear the Perfection of Wisdom. Subhūti then asks if they do indeed hear and see it and the Lord says no, "on account of the fact that Dharma is their real field." D renders this, "on account of the fact that Dharma is without mind or thought" (*chos la sems med pa'i phyir ma thos mi mthong ngo*).

21. The version of the *Sūtra* that Maitreya and Ārya are following is not the same as the *Large Sutra* or the Tibetan translation.

22. Taking these lines together *Ornament* 2.30 says, "By refuting objections to it, [the Lord] asserts the path that counteracts the triple world insofar as [knowledge] that measures, and [objects] that are measured are the same."

Chapter Three: All-knowledge

[Maitreya] now has to explain all-knowledge. There, based on the fact that [Bodhisattvas with Perfect Wisdom] do not stand in saṃsāra and nirvāṇa, he first says,

> She is not standing on the shore this side (*apara*) or on the shore beyond (*para*), nor between them. [*Ornament* 3.1ab]

This is where [Subhūti, at *Large Sutra* 298] says, **The perfection (*pāramitā*) of wisdom of the Bodhisattvas, the great beings, is not got at on the shore this side, or on the shore beyond, or in between the two,** [and the Lord says], **Because of its absolute purity,** denying [that Bodhisattvas with Perfect Wisdom] discriminate and get at saṃsāra and nirvāṇa. Furthermore, where [the Lord] says, **on account of the fact that all dharmas are the same in the three periods of time,** it is the reason that they do not get at [the Perfection of Wisdom] in either [saṃsāra or nirvāṇa], because [Maitreya says],

> [The Lord] asserts that she is the Perfection of Wisdom because of knowing the sameness of the periods of time. [*Ornament* 3.1cd]

[About deficient all-knowledge, Maitreya says],

> [They say for those] unskilled in means she is distant . . . [*Ornament* 3.2a]

This is where [Subhūti] says, **[If again, O Lord, a son or daughter of a good family] belonging to the great vehicle**

would, unskilled in means, cognize the perfection of wisdom by making it into a basis, he will part from this perfection of wisdom and get far away from it (the two words are for now and in the future).

Who is unskilled in means? [In response Maitreya] says,

> . . . because they seize on [the Perfection of Wisdom] through a sign. [*Ornament* 3.2b]

This is where [the Lord] says, **For also names and signs, Subhūti, are sources of attachment. And why? Because all dharmas are signless and nameless.**

[About non-deficient all-knowledge, Maitreya] says,

> [For Bodhisattvas] with skill in means she is perfectly close by. [*Ornament* 3.2cd]

This is where [Subhūti] says, **It is wonderful, O Lord, the extent to which this perfection of wisdom has been well taught, and well rounded off**, "well taught and rounded off" in the sense that she is a full, final understanding, in contradistinction to the partial realization of Listeners and so on.

[About] what is to be shunned [Maitreya says],

> [Bodhisattvas] should shun coursing in and perceiving the emptiness of the form and other skandhas, dharmas that are the three periods of time, giving and so forth, and [the dharmas in] the wings of enlightenment. [*Ornament* 3.3]

This is where [Śāriputra asks Subhūti which Bodhisattvas have attachment, and Subhūti answers that] there is attachment when those who are unskilled in means [form the notion] that form is empty, and when they have the notion that they are coursing in the emptiness of the form and other skandhas, in the dharmas that are past and so on, in the perfections, up to, in the knowledge of all aspects.

[About] the antidote [Maitreya] says,

> When they give and so on they have no sense of I. [*Ornament* 3.4a]

This is where [Subhūti] says, Śāriputra, **the Bodhisattva who is skilled in means does certainly not perceive form as form . . . [nor does it occur to him: I give a gift . . . I guard morality]**, up to, **does not perceive I am reaching the knowledge of all aspects**. The reason [Bodhisattvas do not perceive and so on] is **on account of the emptiness of all**.

Again, about what is to be shunned, starting from, **Here, Kauśika, the Bodhisattva perceives the thought, {perceives giving . . . perceives the wholesome roots that have been planted under the Buddhas, and . . . converts them into the utmost, right and perfect enlightenment]**, [Subhūti] says those who are attached to attachments **cannot course in nonattachment** in the Perfection of Wisdom. **And why? For it is impossible to turn over the essential original nature of form**, up to, **the knowledge of all aspects**.

About the antidote [to this Maitreya] says,

> They prevent the attachment extreme (*koṭi*) when they connect others to this. [*Ornament* 3.4bc]

This is where [Subhūti] says **[a Bodhisattva who wants to instruct others in the supreme enlightenment, who wants to instigate them, fill them with enthusiasm for it, encourage them towards it, should do so with a mind which keeps in agreement with true reality, and also in such a way that, when he courses in perfect wisdom, he does not produce such discursive ideas as 'I give a gift,' etc.]**. Right there, through giving instructions about preventing a sense of I and so forth, [Bodhisattvas] cause others to abandon all **points of attachment** (*koṭi*). There they "instruct, instigate, fill with enthusiasm, and encourage"

ignorant, careless, fearful, and perfect candidates [for enlightenment], respectively.

Again [Maitreya says],

> [They have] an attachment to the Victors and so on that is subtle. [*Ornament* 3.4d]

This starts from where the Lord says, **Here, Subhūti, a Bodhisattva attends to the Tathāgatas through a sign.** He says [those Bodhisattva who have set out to transform themselves into Tathāgatas] have a subtle attachment when they attend to the Tathāgatas, to the wholesome roots [those Tathāgatas have produced], and to the dedication [of those roots, as well as the roots of all other beings, to supreme enlightenment].

Again, [Maitreya] says that they have attachment because,

> It is deep, because the path (*paddhati*) of dharmas is in its essential nature isolated. [*Ornament* 3.5ab]

This is where Subhūti says, **Deep, O Lord, is the perfection of wisdom.** And the Lord says, **Because all dharmas are isolated in their essential nature** and so on.

Again, how are they to abandon all attachment? [Maitreya] says,

> To understand they are of one essential nature is to abandon attachment to dharmas. [*Ornament* 3.5cd]

This is where [the Lord] says, **Thus, Subhūti, there are not two essential dharma natures, there is just one, and that nature of dharmas is no nature,** and so on.[1] He is explaining clearly that that knower and known are the same, [i.e., ultimately empty of any essential nature], and that Bodhisattvas abandon all the points of attachment [through that knowledge].

[Maitreya says the Perfection of Wisdom] is deep because,

> They say she is hard to know fully because anything seen and so on is negated. [*Ornament* 3.6ab]

This is where [the Lord] negates **anything seen, heard, discerned,** and **known** [by the Perfection of Wisdom] and says she is therefore **hard to know fully** in form and so on. He is saying clearly that knower and known are the same, [i.e., ultimately empty of any essential nature].

Again, why is the Perfection of Wisdom hard to know fully? [Maitreya] says it is because,

> They assert that she is unthinkable because she is not discernible in form and so on. [*Ornament* 3.6cd]

This is where [Subhūti] says, **Unthinkable [is the Perfection of Wisdom].** And the Lord says, **because she has not been discerned by form,** etc. *to*: **by the unentangled Buddhadharmas.** He is saying clearly that knowledge is the same, [i.e., ultimately empty of any essential nature]. Therefore, [in summary, Maitreya] says,

> Having taken it in this way, as [the Lord] has explained, you should know the full classification of [the Listener's path] to be shunned and [the Bodhisattva path] that counteracts it in the all-knowledge mode. [*Ornament* 3.7]

Now [Maitreya] has to explain the practice. There are ten of them so he says,

> [The Lord explains] the practice by denying that [Bodhisattvas] course in the form [skandha] and so on, in their impermanence and so on, in their completeness and incompleteness, and without attachment to those [skandhas and so on]. He asserts that this practice is immutable and is

not an agent, that it is the three difficult ones, that it is not in vain because [trainees] obtain results in accord with their states, that it is not conditioned by anyone else, and that you know it through the seven points of comparison. [*Ornament* 3.8-10ab]

Amongst these, the practice of the form [skandha] and so on is where the Lord negates [the idea] that when [Bodhisattvas] **course in the form** [skandha] and so on they **course in perfect wisdom** and so on, up to, when they **course in the knowledge of all aspects** they **course in perfect wisdom**; and where he allows that [Bodhisattvas] are coursing in her [when they do not have those ideas].

The practice of the impermanence of form and so on is where he negates, as before, [the idea] that when they course in the skandhas, up to, **the knowledge of all aspects** that are permanent or impermanent [they course in **perfect wisdom**]. **And why? Because form** and so on **do not exist in such a way.**

The practice of the completeness and incompleteness [of the form skandha and so on] is where he says, **Moreover,** [if Bodhisattvas **who course in perfect wisdom**] **course in the idea that 'form and so on is incomplete or complete'** [then], as before, [they **do not course in perfect wisdom**]. **And why?** [In response, the Lord] denies that being incomplete or complete is what those [form skandha and so on] are.

The practice of nonattachment to form and so on is where he says, **Moreover, if they course in nonattachment to just those** [form and so on], as before, [they **do not course in perfect wisdom**].

The immutability practice is where he says demonstrating or not demonstrating this [Perfection of Wisdom] with the deep qualities does not diminish or increase this practice, just as praising or not praising space does not diminish or increase it. What does he mean? The Perfection of Wisdom is not within the range of words, so it is just the

demonstration that diminishes or increases there, not the Perfection of Wisdom.

The practice without an agent is where he says demonstrating or not demonstrating this [Perfection of Wisdom] with the deep qualities does not diminish or increase this practice, just as an illusory person does not have attraction and dislike when praised or not praised.

The practice that is difficult to do [starts from where Subhūti says, **A doer of what is hard is the Bodhisattva who, while coursing in perfect wisdom, does not lose heart** and so on]. There are three difficulties. The difficult aim is the knowledge of all aspects. Hence [Subhūti says], **Those who want to exert themselves at that [Perfection of Wisdom for the sake of beings], they want to liberate space.** The difficult practice is the knowledge of paths. [Subhūti says], Those who want to make efforts at that [Perfection of Wisdom] **want to get rid of [or raise up]** (*utkṣeptukāma*) a patch of space. The difficult activity is all-knowledge. [Again, Subhūti says], **A perfection of vigor** have those [Bodhisattvas] **who want** to strive for this [Perfection of Wisdom]. **And why?** Because even if **Tathāgatas in all the world systems in all the ten directions** bring about the **nirvāṇa of infinite beings, there is no depletion or repletion of the world of beings.**

The practice that is not in vain is where [*Large Sutra* 289] says, **[Thereupon, it occurred to] a certain monk.** Since it presents an unnamed person with understanding, it says clearly that others in the retinue also gain understanding [from Bodhisattvas] in accord with their level of fortune.

The practice that is not conditioned by anyone else is where [Subhūti] says that Śakra's promise to **shelter, defend, and protect** [Bodhisattvas who take up the Perfection of Wisdom] is an intention to **arrange for the shelter** and so on of Bodhisattva **sons or daughters of good family** coursing in **the perfection of wisdom** who are **like a magical illusion, a mirage** and so on that **would** simply **wear him out to no purpose.**

The practice that is knowledge of the seven points of comparison (*khyāti*)[2] is where [Śakra] asks [Subhūti: **To what extent has a Bodhisattva who courses in perfect wisdom comprehended all] dharmas as like a dream, [a magical illusion, a mirage, an echo, a reflection, a city of the Gandharvas, an illusory magical creation?]** The examples stand for (*khyāti*) transformation, coming together, contradiction, condition, not transcending, not having a foundation, and not being an agent. They and what they exemplify make sense when the context is the all-knowledge of Listeners and so on [that Bodhisattvas should shun].

[Maitreya] has discussed the practice and now has to explain its sameness, [i.e., emptiness in ultimate reality], so he says,

> They assert that the absence of four sorts of conceit is its sameness. [*Ornament* 3.10cd]

What are the four? They are where [Subhūti] says, **He does not put his mind even to form, does not mind through form, does not think "the form is mine" and does not mind in form** and so on, up to, **He does not put his mind even to the knowledge of all aspects** and so on.[3]

Now there has to be an explanation of the path of seeing, so [*Large Sutra* 291] says that through the power of the Buddha all the hosts of gods were impressed with the sight (*samanvāhāra*) of the thousand Buddhas of the fortunate eon, Maitreya and so forth, in each of the ten directions, teaching the Perfection of Wisdom that, in this way, is neither deficient nor excessive. The purpose [of this passage in the *Sūtra*] is so that they will witness the fact that [all the Buddhas] teach that there is no other instant beyond the sixteen instants of the path of seeing. There [the *Sūtra*] does not talk about the [four] past Buddhas to teach that they have completed their demonstration of this [Perfection of Wisdom]; it speaks of future Buddhas to show that the purpose [of demonstrating the Perfection of Wisdom] is the welfare

of future beings; and it enumerates them as exactly one thousand (*sahasra*) because there are a thousand [Buddhas] of the fortunate eon enumerated in the Saha ("Unbearable") world system—a skillful means to teach that there are no rules and prohibitions from other [Buddhas different from these].

Again, the path of seeing has sixteen instants. What are they? [Maitreya] says,

> In all-knowledge mode this path of seeing has the instants of knowledge, subsequent knowledge, forbearance, and knowledge of dharma in the truth of suffering and so on. [*Ornament* 3.11]

Amongst these, (1) forbearance and knowledge of dharma in suffering is where [Subhūti asks the Lord, **By which characteristics** (*ākāra*), **tokens, and signs will the Bodhisattva Maitreya teach this perfection of wisdom after he has won the supreme enlightenment?** In response, the Lord] refutes the mistaken conceptualizations of shunned and antidote, saying, **He will teach Dharma to the effect that form is not permanent or impermanent** and so on, up to, **He will teach Dharma to the effect that the knowledge of all aspects is not past, future or present.** (2) Knowledge of dharma in suffering is where [the Lord] says, [Maitreya] **will demonstrate the Dharma to the effect that 'form is absolutely pure, absolutely pure,'**[4] up to, **He will demonstrate the Dharma to the effect that 'the knowledge of all aspects is absolutely pure, absolutely pure.'** He permits the demonstration of unmistaken aspects free from both aforementioned conceptualizations. (3) Subsequent forbearance and knowledge in suffering is where [Subhūti] says, **Perfectly pure is the perfection of wisdom.** [The Lord then says], **Because of the purity of form** and so on, up to, **the knowledge of all aspects.** (4) Subsequent knowledge in suffering is from where [the Lord] says,[5] **And why? Because, Subhūti, the perfect purity of form lies in its nonproduction,** up to,

[the perfect purity] of the knowledge of all aspects [lies in its nonpurification]. [He is talking about] the perfect purity that is the negation of production, stopping, defilement, and purification.

(5) Forbearance and knowledge of dharma in origination is where [Subhūti] says, **Because of the perfect purity of space, Lord, is the perfection of wisdom perfectly pure** and so on, up to, **is the knowledge of all aspects [perfectly pure]**. [The Lord replies] that the perfect purity of this [Perfection of Wisdom] is the perfect purity that is the negation of the aforementioned aspects [of production, stopping, defilement, and purification]. (6) Knowledge of dharma in origination is where [the Lord] says, This **[perfection of wisdom] is like space and stainless because of the stainlessness of form, etc.** *to*: **the knowledge of all aspects.** (7) Subsequent forbearance and knowledge in origination is where he says, This [perfection **of wisdom] is like space and cannot be seized upon because form, etc.** *to*: **the knowledge of all aspects cannot be seized upon.** (8) Subsequent knowledge in origination is where he refutes, with the example of the dual sound of an echo, that [the Perfection of Wisdom] is in essence an expression (*vyāhāra*). This [perfection **of wisdom] is like space and is inexpressible because form, etc.** *to*: **the knowledge of all aspects is inexpressible.** He uses the example of dual sound in order to convey that the two expressions—the listener's question and the teacher's answer—reflect each other.

(9) Forbearance and knowledge of dharma in cessation is where he denies that the content of this [Perfection of Wisdom] can be conveyed into another's mind-stream. **There can be no conventional utterance about space. Just so, there can be no conventional utterance about this [perfection of wisdom] because form, etc.** *to*: **the knowledge of all aspects are incommunicable.** Understand communicate (*pravyāhāra*) as expression (*vyāhāra*) for (*prati*) another (*param*). (10) Knowledge of dharma in cessation is where he says, **There can be no basis for the apprehension of space.**

Just so, there can be no basis for the apprehension of this [perfection of wisdom] because form, etc. *to*: **the knowledge of all aspects offer no basis for apprehension.** (11) Subsequent forbearance and knowledge in cessation is where he says, **Space is perfectly pure. Just so, this [perfection of wisdom] is perfectly pure because form, etc.** *to*: **the knowledge of all aspects are perfectly pure because they are not produced or stopped, not defiled or purified.** (12) Subsequent knowledge in cessation is where [Subhūti] says that [Bodhisattvas] who **will take up, speak, master and wisely attend to this [perfection of wisdom] will have no disease in their eyes** and so on; **the gods will follow closely behind them . . .** and those [Bodhisattvas] **will beget a great deal of merit when they teach** [those gods] **on the eighth, fourteenth, and fifteenth** [day of the month]. [The Lord] corroborates [Subhūti's statement] that on those [days] the gods do draw near to worship and observe.

(13) Forbearance and knowledge of dharma in the path starts from where [the Lord], referring to all-knowledge, says, **Subhūti, when this precious perfection of wisdom [is tended, it will liberate from the hells** and so on] because it liberates from states of woe and gives knowledge of all purification side [dharmas]. It is a **precious** [jewel] (*ratna*) in the sense that it increases (*tanoti*) delight (*rati*). (14) Knowledge of dharma in the path starts from where [the Lord], referring to the knowledge of paths, again says, **But in this [most precious perfection] no dharma whatsoever is produced or stopped. [Nor can in this most precious perfection any dharma be apprehended] which is wholesome or unwholesome,** up to, **which is conditioned or unconditioned. And why? Because there are no dharmas [which could be produced or stopped** and so on]. It is a **precious** [jewel] in the sense that it is a naturally wholesome state free from conceptualization, because the conceptualization of all dharmas is absent [from it]. (15) Subsequent forbearance and knowledge in the path is where, referring to the

knowledge of all aspects (*sarvākāra-jñatā*)—[understood in the sense that a Bodhisattva] does not know (*prajñānāti*) any aspect [or attribute] (*ākāra*), token, or sign of any (*sarva*) dharma—he says, **Nor, Subhūti, is this [most precious perfection] stained by any dharma whatsoever.** He means it is a stainless **precious** [jewel] even though it is a realization of all dharmas in all aspects, because the stains of the conceptualization of dharmas and so on are not connected [with it]. (16) Subsequent knowledge in the path is where he says, **If he does even thus not cognize** [the Perfection of Wisdom], that is **precious** in the [above] three senses, with the knowledge of [real] bases, **conceptualize** by conceptualizing its sign, or **apprehend** by apprehending [it] dually, **then he courses in perfect wisdom and will reach all-knowledge.**

There are four verses [by Maitreya] that bring together the aspects for this prose *Sūtra* section:[6]

> The [sixteen] instants of all-knowledge [are where the Lord says the Perfection of Wisdom knows that] the form [skandha and so on] is not permanent or impermanent, transcends extremes, has purity, is not produced or stopped and so on, is like space, is stainless, and cannot be seized on; [where he says the Perfection of Wisdom] is essentially inexpressible, and hence its content cannot be conveyed to others through communication, gives no basis for apprehension, is perfectly pure, is without diseases, is liberation from states of woe, is a non-conceptual state that causes the result to manifest, is not connected to signs, and is the knowledge that does not arise when there is a basis-sign duality. [*Ornament* 3.12-15]

[Maitreya's summary of the first three chapters.]

> [After explaining] thus, [the Lord] clearly indicates that these three sections are complete with three [statements beginning], "And again this [Perfection of Wisdom]," "And again this," and "And again this." [*Ornament* 3.16]

[The Lord] says,[7] **And again Subhūti, this perfection of wisdom does not bring near any dharma nor remove one, it does not show one up or define one, does not bestow one or take one away, does not produce or stop one, does not annihilate one or make it eternal, it has not one single meaning or a manifold meaning, does not make one come or go away, does not defile or purify one, does not diminish one or make it grow. Nor is it past, present or future.** With these nineteen statements he indicates the completion of the first (taking them in reverse order) All-knowledge section, because he says this [Perfection of Wisdom] is [a knowledge] of all bases, and negates the conception of wrong and right aspects in all dharmas.

And again, Subhūti, this perfection of wisdom does not transcend the three worlds nor does it establish saṃsāra and nirvāṇa. She does not bestow the perfection of giving nor does she take away miserliness and so on, in detail, up to, **she does not bestow the knowledge of all aspects nor does she take away the level of Disciples and Pratyekabuddhas.** Thus, in just the same way, he indicates the completion of the second, Knowledge of Paths section, because he says this [Perfection of Wisdom] absolutely does not form ideas that conceptualize saṃsāra and nirvāṇa as to be shunned and antidote.

And again, Subhūti, this perfection of wisdom does not bestow the Buddhadharmas, nor take them away; and so for the dharmas of the foolish common people, the dharmas of the Disciples and Pratyekabuddhas, and so for the conditioned element and unconditioned element. And why? Whether Tathagatas are produced or are not produced, fixed is this Dharmahood of dharmas, the Dharma-element, the fixedness of Dharma, the fixed sequence of dharmas. Those the Tathagata fully knows, and realizes intuitively. Having fully known them and having realized them intuitively, he describes them, demonstrates them, uncovers them, analyzes them, enlarges on them, and reveals them. Thus, in just the same way, he indicates the

completion of the third, Knowledge of All Aspects section, because he states that this [Perfection of Wisdom] is the cause of all aspects—systematized as the realization and teaching Dharmas that are for self and for others.

[Finally, Subhūti says], **Thus is the demonstration [of the perfection of wisdom, its] proclamation, narration, disclosure, dispatching, explanation, analysis, indication, amplification and revelation. This is the perfectly pure demonstration of the perfection of wisdom.** You should explain the meaning of these ten words based on, (1) [demonstrating] the own-mark of all dharmas, (2) [proclaiming] the marks of the divisions, (3) [a narration] in which there is a title, table of contents, and a teaching, or, a teaching in which there is a collection of names [of different protagonists] (*nāma-kāya-deśanā*), (4) [a disclosure] that presents the speaker of the words, (5) [a dispatch] that lodges a topic in somebody else's mind-stream, (6) [an explanation] that seeks [to reveal the details of a topic] to make trainees admire this Dharma, (7) [an analysis] that makes those same [trainees] take interest in the things that attract [disciples], giving and so forth, (8) [an indication] for those with a little vigor that briefly teaches the entire training, (9) [an amplification] for those with a middling vigor that clarifies the true nature of Dharmas that they have been taught, and (10) [a revelation] for the really vigorous that reveals the Dharmas in all their aspects.

Again, there is no separate path of meditation for all-knowledge as there was for the knowledge of paths. What does that mean? [Response]: Because [the Lord] says,[8] "After having viewed the accomplishments of a Disciple or Pratyekabuddha with their cognition and vision, [Bodhisattvas] should pass above them," [Maitreya] intends that [leaving out the Listener's path of meditation] is because the other [Bodhisattva's path of meditation] is primary in this [discussion]. And again, another passage [at *Large Sutra* 72] says, "the patient acceptance (*kṣānti*) of a Bodhisattva who has realized that dharmas are not

luced, is, [i.e., extends to] the knowledge and abandon-ts of Stream-enterers up to Pratyekabuddhas."[9] Which ent acceptance or forbearance (*kṣānti*)? The forbearance knowledge of dharma in suffering, [i.e., the first instant e Bodhisattva's path of seeing]. Why that? Because the r [Bodhisattva] path [of all-knowledge] is superior [to Listener's path of all-knowledge] because of superior age, faculties, and accumulation [of merit]. Since the k of every realization of others is included in the work he patient forbearance of Bodhisattvas, their patient ptance (*kṣānti*) is, [i.e., extends to] their knowledge and ndonments, but not in the sense that those give the full sure of their realization.

Based on just that [Maitreya, at *Ornament* 1.10-11] said,

> hey assert all-knowledge thus: [Bodhisattvas] are not ationed in existence because of wisdom; nor, because of mpassion, do they abide in peace. [Listeners] are distant ecause of lacking method, and [Bodhisattvas] not distant ecause of method. [They explain] what is to be shunned nd what counteracts, training and its equality, and the isteners' path of seeing, etc.

e that in a connected sequence with this [chapter].

The *Perfection of Wisdom Instructional Treatise Called "Ornament for the Clear Realizations:"* the third, All-knowledge Chapter, the Chapter on the Special Features of Practice.

Notes

1. Conze: "*Subhūti*: Hard to know fully are all dharmas. The Lord: Because they have the essential nature of Buddhadharmas. Their nature is no nature," and so on. See W 422.

2. *Khyāti* (*snang ba*) "indicator," especially in the sense of not being the thing itself, hence "error." The translation "point of comparison" is Conze's.

3. D(Kha) ending 207a6-207b1: "If Bodhisattvas do not vainly believe there is a form [skandha], up to, knowledge of all aspects, do not vainly believe through a form [skandha], up to, knowledge of all aspects, do not vainly believe that 'the form skandha, up to, knowledge of all aspects, is mine,' and do not vainly believe even as a form [skandha], up to, knowledge of all aspects, they do not vainly believe there is a dream, up to, illusory magical creation; they do not vainly believe through a dream, up to, illusory magical creation; they do not vainly believe 'the dream,' up to, 'illusory magical creation is mine'; they do not vainly believe as a dream, up to, as an illusory magical creation."

4. D renders this, "He will demonstrate the Dharma of absolute purity that is the absolute purity of form" and so on.

5. The present versions of the *Sūtra* have Subhūti asking, "How is it that the perfection of wisdom is perfectly pure because of the perfect purity of form?" The Lord then gives the reply.

6. The argument in the *Large Sutra* unfolds in part as follows. Question: How will the future Buddha Maitreya teach the Perfection of Wisdom? Response: He will not do so by saying dharmas are impermanent and so on. What then will he say to teach it? He will talk about purity, i.e., about the emptiness of all dharmas. In that case the Perfection of Wisdom is itself pure, i.e., empty too. The Lord says yes indeed it is. Both Ārya and Hari take the statement (D(Kha) 210b6) that all dharmas are not produced and so on

as the fourth aspect of suffering. They relate the fact that space is pure because it is not produced and so on with the first aspect of origination. The origination aspects are where the *Sūtra* says the Perfection of Wisdom is pure like space, is stainless like space, cannot be seized upon like space, and is inexpressible like space. About the first aspect of cessation the *Sūtra* says space has no expressions in it and hence the Perfection of Wisdom is pure. Why? Because everything is inexpressible.

7. Literally, "This is from where [the Lord] says, 'And again Subhūti, this perfection of wisdom does not bring near any dharma or show one up, up to, Nor is it past, present or future.'"

8. AAV 45; cp. *Large Sutra* 47.

9. AAV 26-27; *Large Sutra* p. 74 n. 25.

Abhisamayālaṃkāloka

Light for the *Abhisamayālaṃkāra*

by Haribhadra

Chapter Two
Knowledge of Paths

You cannot realize the knowledge of all aspects without understanding the knowledge of paths, so [as a preamble] to the discussion of the knowledge of paths [*Eight Thousand* 33] says, **At that time again, [many gods came to that assembly, and took their seats: Śakra, Chief of Gods, with forty thousand Gods of the Thirty-three; the four world-guardians, with twenty thousand Gods belonging to the retinue of the four Great Kings; Brahma, ruler of this world system, with ten thousand Gods belonging to the company of Brahma]**, and so on. Construe this as follows: **Again** moreover **at that time** when the knowledge of paths is being explained **Śakra . . . took** [his] **seat**. Which [Śakra? The *Eight Thousand*] says, the **Chief** lord **of Gods**. He **took his seat** sat down in his place **together with that** as it will be described **assembly**. [Understand the *sam* in ***saṃniṣaṇṇa*** "took his seat"] with his body and so on fully collected (*sāmagrīka*), or having made a perfect bow (***samyak-praṇāma***). The **four Great Kings** are Kuvera, Dhṛtarāṣṭra, Virūpākṣa, and Virūḍhaka. **And Brahmā ruler** a god who is boss **of this world system**. [Dissolve ***sahāpati* ruler of this world system**] *pati* "ruler" *ā* "up to" in the sense of the entire region of *Saha* "our world." Some say he is in the fourth concentration, [i.e., the highest level of the Form Realm]. They reason, [citing the *Treasury of Knowledge* (*Abhidharma-kośa*)],[1] "There are, moreover, three destructions by fire, water, and wind," that he feels pride [in being ruler] because he finds himself in a state far removed from the first three concentrations, respectively, when they are

destroyed [at the end of an eon]. Others explain differently. They say the Brahmā who is ruler of this world system is on the third level of the first concentration. He is the one who died amongst the Ābhāsvara gods and took birth in the empty palace of Brahmā where he was alone. He made a prayer, "Ah! Would it not be wonderful if other beings took birth here too," and afterwards, when others just by chance[1] are born there because of the ending of their merit, etc., he gets conceited thinking "I am their creator god." [130]

When that retinue is assembled in just that way, to make them fit to produce the knowledge of paths, the Tathāgata with his natural radiance makes the splendor born from deeds the gods and so on have done in the past look drab. He does so to teach that those who have rid their mind-streams of pride gain realization. Hence [the *Sūtra*], teaching [Mahāyāna lineage] foundation with oblique language, says, **But the might [of the Buddha, his majesty and authority surpassed even the splendour of the Gods, a reward for the deeds they had done in the past]**. The **splendour**, i.e., rays of light (the word **even** brings in their bodies and so forth as well) is **born from their deeds**, i.e., comes into being from the residual impressions left by their wholesome deeds. Some say **the Buddha's might** is special power, **majesty** radiant light, **and authority** his overpowering presence [or power to influence another's mind] (*sāṃnidhya*). Others say the three words **might** and so on are because of different rays of light for body, speech, and mind activity. [The Buddha's light] **surpassed** eclipsed [theirs].

Then Śakra says, These many thousands [of Gods, Subhūti, have come to this assembly, and taken their seats, because they want to hear about perfect wisdom from the holy Subhūti, and to listen to his advice to the Bodhisattvas, to his instruction and admonition]. The word **then** is in the sense of immediately after, right after [the Buddha's light] has made **these** [the gods] who are present look drab, and eliminated their pride in being world protectors and so on. **They want to hear about**, i.e., with

knowledge connected with hearing they want to ascertain **perfect wisdom** the knowledge of paths **from** directly from [Subhūti. They want to hear] his **advice** and so on. [Question]: To whom [is he giving advice]? To the **Bodhisattvas, the great beings. Advice** (*upadeśa*) is for the stage of listening when they train to hold the text in their minds, **instruction** (*avavāda*) is for the stage of thinking so that they will not forget the topics they have grasped, **and admonition** (*anuśāsanī*) is for the stage of meditation so that they will attain what they have not yet attained. [The gods] want to hear all [his advice and so on] about how Bodhisattvas [should stand and so on], so [Śakra] says, **How then should a Bodhisattva stand in perfect wisdom, how train in it, how devote himself to it.** You should know the three words **stand** and so on are for when they are at the stage of listening and so on, [131] respectively.

Subhūti, when he had been thus requested, by way of restricting the object, [i.e., the knowledge of paths to Bodhisattvas exclusively] says, **Let me then explain it to you . . . [Those gods who have not yet produced the thought of full enlightenment should do so. Those, however, who have passed over to certainty about the perfect state do not have the good fortune to produce the thought of full enlightenment].**[3] He says this having in mind that only those who have destroyed pride and who have produced the thought of enlightenment have the good fortune to realize the knowledge of paths. **Let me then** because they thus want to hear **explain** speak about it. He means [they should produce] **the thought** [born from] the womb of emptiness and compassion.

It is axiomatic that the presentation of three vehicles requires interpretation and is not factual and that all beings end up in just the highest, perfect enlightenment, so those [Listeners] already free from attachment and their counterparts must also cultivate the knowledge of paths to reach Buddhahood. Hence to make the pervasion clear, [i.e., to make it clear that everyone has the capacity to produce the

thought of enlightenment, to cultivate the knowledge of paths, and reach enlightenment, Subhūti] **makes** the statement requiring interpretation, **Those, however, who have passed over** and so on. He does so to turn those candidates for the vehicle of Listeners and so on with a lineage that is not definite because they are not [yet] vessels for the highest, perfect enlightenment, to great enlightenment for the first time, and to look after those others who have already set out. **However** is a limiting word. **Those** just those **who have passed over** to completely realized **certainty about the perfect state** their own Listener and so on paths of seeing **do not have the good fortune** are **unfit to produce the thought** "May I become a Buddha to help the world" that is the cause **of full enlightenment**. [Qualm]: [Subhūti] has said that even foolish people can know the noble path, so how then here could Listeners not be able to do so? Having anticipated this with, **And why?** he says, **The flood of birth-and-death [hems them in. Incapable of repeated rebirths, they do not have the good fortune to produce the thought of full enlightenment]**. Construe this as follows: **The flood of birth-and-death** the river of rebirth **hems in** encloses in a state qualified by an absence of rebirth, **them** those great Listeners, [132] because their path has incinerated all the cankerous obscuration that produces rebirth in the triple world. Hence they **do not have the good fortune to produce the thought of full enlightenment**. As they say,

> For as long as the supreme sages remain living in saṃsāra they do not enter nirvāṇa and can do incomparable work for the sake of beings.

Thus they keep taking rebirth and become habituated to doing things for the sake of beings by giving and so forth, whereby they continually produce the thought of enlightenment that causes them to reach the purified state of a Tathāgata. So, Great Listeners who have cut off the cankers and stopped the cause that is root of further "rebirth"

cannot produce that sort of precious resultant thought because, [if they could], the unwelcome consequence would be [production] without cause. Still ordinary beings can indeed [produce the thought] because [in their case] the aforementioned cause is present in its entirety.

Since this, [i.e., Subhūti's statement that they do not have the good fortune to produce the thought], is indeed a statement that is connected [with a further level of meaning] how do you interpret it? [Subhūti] says, **And yet if they will also produce the thought of full enlightenment I rejoice in them also.** When the word *api-tu* ("and yet") is a particle it has the meaning of the word *atha* ("then"). **I rejoice**, i.e., rejoice with the rejoicing attention to be explained [below] **in them** Great Listeners. [Question]: In what do you rejoice? Subhūti says, **if they will also produce the thought of full enlightenment. If they** Great Listeners **will also produce the thought of enlightenment** I rejoice in them. [Question]: How do you, [Subhūti], specifically discard [as untrue a particular aspect of what you said] and rejoice? He says I **do not obstruct their wholesome root**, i.e., even though I have spoken the prior interpretative statement [that there are different paths] based on particular trainees [who will first rest for a while in nirvāṇa], I, nevertheless, **do not obstruct** exclude through impossibility **the wholesome root** the Buddhahood that issues forth from the Great Listeners' thought of enlightenment. [133] Why not? He says, **For they might uphold the most special dharmas from those who are special. They might uphold** should long for **the most special dharmas** the thought of enlightenment and so forth **from those who are special** [Mahāyāna] spiritual friends and so forth.

Do not say, "How could Listeners and Pratyeka-victors who have incinerated the cankers that lead to rebirth not be blocked from birth in any form of life?" [Bodhisattvas-to-be with dull faculties] in Abhirati [the heaven of Akṣobhya] who want to forsake suffering and get happiness on account of their perfect self-love, without being lead by anybody

thought of enlightenment, to cultivate the knowledge of paths, and reach enlightenment, Subhūti] makes the statement requiring interpretation, **Those, however, who have passed over** and so on. He does so to turn those candidates for the vehicle of Listeners and so on with a lineage that is not definite because they are not [yet] vessels for the highest, perfect enlightenment, to great enlightenment for the first time, and to look after those others who have already set out. **However** is a limiting word. **Those** just those **who have passed over** to completely realized **certainty about the perfect state** their own Listener and so on paths of seeing **do not have the good fortune** are unfit **to produce the thought** "May I become a Buddha to help the world" that is the cause **of full enlightenment**. [Qualm]: [Subhūti] has said that even foolish people can know the noble path, so how then here could Listeners not be able to do so? Having anticipated this with, **And why?** he says, **The flood of birth-and-death [hems them in. Incapable of repeated rebirths, they do not have the good fortune to produce the thought of full enlightenment]**. Construe this as follows: **The flood of birth-and-death** the river of rebirth **hems in** encloses in a state qualified by an absence of rebirth, **them** those great Listeners, [132] because their path has incinerated all the cankerous obscuration that produces rebirth in the triple world. Hence they **do not have the good fortune to produce the thought of full enlightenment**. As they say,

> For as long as the supreme sages remain living in saṃsāra they do not enter nirvāṇa and can do incomparable work for the sake of beings.

Thus they keep taking rebirth and become habituated to doing things for the sake of beings by giving and so forth, whereby they continually produce the thought of enlightenment that causes them to reach the purified state of a Tathāgata. So, Great Listeners who have cut off the cankers and stopped the cause that is root of further "rebirth"

cannot produce that sort of precious resultant thought because, [if they could], the unwelcome consequence would be [production] without cause. Still ordinary beings can indeed [produce the thought] because [in their case] the aforementioned cause is present in its entirety.

Since this, [i.e., Subhūti's statement that they do not have the good fortune to produce the thought], is indeed a statement that is connected [with a further level of meaning] how do you interpret it? [Subhūti] says, **And yet if they will also produce the thought of full enlightenment I rejoice in them also.** When the word *api-tu* ("and yet") is a particle it has the meaning of the word *atha* ("then"). **I rejoice**, i.e., rejoice with the rejoicing attention to be explained [below] **in them** Great Listeners. [Question]: In what do you rejoice? Subhūti says, **if they will also produce the thought of full enlightenment. If they** Great Listeners **will also produce the thought of enlightenment** I rejoice in them. [Question]: How do you, [Subhūti], specifically discard [as untrue a particular aspect of what you said] and rejoice? He says **I do not obstruct their wholesome root**, i.e., even though I have spoken the prior interpretative statement [that there are different paths] based on particular trainees [who will first rest for a while in nirvāṇa], I, nevertheless, **do not obstruct** exclude through impossibility **the wholesome root** the Buddhahood that issues forth from the Great Listeners' thought of enlightenment. [133] Why not? He says, **For they might uphold the most special dharmas from those who are special. They might uphold** should long for **the most special dharmas** the thought of enlightenment and so forth **from those who are special** [Mahāyāna] spiritual friends and so forth.

Do not say, "How could Listeners and Pratyeka-victors who have incinerated the cankers that lead to rebirth not be blocked from birth in any form of life?" [Bodhisattvas-to-be with dull faculties] in Abhirati [the heaven of Akṣobhya] who want to forsake suffering and get happiness on account of their perfect self-love, without being lead by anybody

else, are taken with the inferior place [of a Hīnayāna Arhat living for eternity on a pure lotus], like a lustful person taken with the qualities of a woman. Similarly, [Bodhisattvas with sharp faculties] in Abhirati taken with this womb [here in the world], without being under the control of a creator god and so on, take that [rebirth in the womb in order to gain perfect enlightenment. This produces the following syllogism: The subject, Bodhisattvas-to-be with dull faculties who are Hīnayāna Arhats in nirvāṇa who have taken birth in lotuses, they take birth even without cankers just like other Bodhisattvas do]. Thus is a *sva-bhāva-hetu* that establishes that cankers do not have the capacity to cause[4] [those Bodhisattvas] to take rebirth in the triple world, [but does not establish that Bodhisattvas cannot take rebirth]. Still, Great Listeners who are scared of [cyclic] existence because they do not have vast compassion and wisdom obtain the two enlightenments called [nirvāṇa] that does and does not leave anything behind. Even though this could not be nirvāṇa, [these so-called Arhats] who no longer take birth in the three realms are called those with a nirvāṇa like the nirvāṇa of a lamp [that goes out], because they have finished life into which they are propelled through the force [of their earlier karma]. Right after the death-mind, [those so-called Arhats] take birth in the crevices of lotuses in pure Buddha-fields in the realm without outflows. Then, as the scriptures make clear, they are awakened by the sun rays of the perfect Buddha Amitābha and so on in order that they will remove the undefiled darkness, produce the thought of enlightenment, in the course of their liberation go through lives that are like a journey through hell and so on, and gradually equip themselves with the two accumulations and become teachers of the world. So, by stopping the cankers that cause rebirth [those Arhats] stop birth in the resulting triple world, but [they do not stop] birth in the realm without outflows, [i.e., they do not stop the capacity for a Bodhisattva's compassion that causes birth in the world for the sake of others]. Therefore the doctrine that absolutely all

vehicles are subsumed in the one Mahāyāna is demonstrated to be correct. In this vein you can cite passages from the *Truth Sayer Chapter* (*Satyaka-satyakī Parivarta*) of the *Noble Lotus Sūtra* and so on, "Śāriputra, at a time in the future you will become a perfect Buddha," and similarly, "There is one single vehicle, there is no second" and so on. [134] Furthermore in the *Ten Levels Sūtra* and the *Jewel Cloud Sūtra* the Lord himself made it clear that the meaning of the teaching that there is a single vehicle is the definitive meaning of certain [interpretative passages about three vehicles that the Lord spoke] to remove fear [when certain people confront the reality that there is a single vehicle].[5] And the *Descent into Laṅkā Sūtra* says, "Mahāmati, those in the Listener vehicle are not freed in the Listener's vehicle; rather they end up in just this Mahāyāna," and so on. Also the noble Nāgārjuna and those who follow him in the single vehicle position say:

> Those who are scared of [cyclic] existence obtain the two enlightenments and satisfied with the finishing of life are called those who have reached nirvāṇa. But they do not have nirvāṇa, because, even though they are not born in the three realms of [cyclic] existence they live in the realm without outflows. Later the Buddhas awaken them in order to remove undefiled ignorance, and they equip themselves with the accumulations for enlightenment. They too become leaders of the world.

To increase the faith of those who hold noble Subhūti in high esteem the Lord says, **Well said, Subhūti, you do well to encourage the Bodhisattvas** because of this way in which he has demonstrated delightful reality so completely. [The Lord] says the word **well** twice with the sense, "How wonderful that your words have made such an abstruse topic as obvious as something right before our eyes." Alternatively, the repeated **well** is because he is pleased that he clearly elucidated what he wanted to say: "What you said is

just excellent." The word ***khalu*** ("indeed") is for emphasis; the word ***yaḥ*** is here an indeclinable with the meaning *yasmāt* ("because"). Some manuscripts read *yad*. [Hence construe this: I say "Well said" to you] because **you encourage the Bodhisattvas** by demonstrating that there is a single vehicle, making them firm in their point of view.

The noble Asaṅga and his followers, however, assert that there are various paths (*naya*) and give a different explanation. They say [Subhūti's statement], "Those, however, who have passed over [to certainty about the perfect state do not have the good fortune to produce the thought of full enlightenment]" is a definitive statement [about Hīnayāna Arhats], and say, "And yet if they will also [produce the thought of full enlightenment I rejoice in them also]" requires interpretation. Hence the purport of [Maitreya's statement at *Ornament* 2.1, that "the capacity to produce the thought of enlightenment] pervades," is [only true] based on [Bodhisattvas] in the Buddha lineage. Thus [the *Mahāyāna Sūtra Ornament*] says,[6]

> The perfect Buddhas teach the single vehicle to some in order to attract them, and to those whose lineage is not definite in order to maintain [their belief in the Mahāyāna].

[135] In this and other ways they avoid contradicting other passages from the sūtras.

The earlier position teaching that there is a single vehicle does not preclude different lineages because it hypothesizes (*vyapadiś*) that those who gain great enlightenment after gaining Listener enlightenment are in a Listener lineage and so on for that hypothetical length of time, and that those who have the good fortune to gradually realize the Joyful level and so on and gain unsurpassed enlightenment right from the start are in a Mahāyāna lineage. But enough of this digression.

Now, talking about the own-being and work of the knowledge of paths [Subhūti] says, **We should be grateful**

to the Lord and not ungrateful. And why? For in the past the Lord has, in the presence of the Tathāgatas of the past, led, for our sake, the holy life with enlightenment as his aim. Even after he had definitely become a Bodhisattva, disciples still instructed and admonished him in the perfections, and by his coursing therein he has produced the utmost cognition. The grateful are those who skillfully recollect beneficial acts done on their behalf. Qualm: Why do [those like Subhūti] being helped [by the Buddha] because they are yet to fully obtain the result of the [Bodhisattva's] special paths say that? Having anticipated that question with, **And why** [Subhūti] says, **For in the past** and so on. [Understand] ***paurvakāḥ*** ("of the past") as *pūrvakā eva* "indeed of the past," because words with the *tad-dhita* infix in the list starting with the word *prajñā* [making a secondary form with a lengthened vowel] are used in the sense of [the word with the unlengthened vowel] itself. [The Lord, earlier, as a Bodhisattva], **with enlightenment as his aim** motivated by highest enlightenment, **led the holy life** was free from unholy activity. [Such a holy life is conveyed in the following line]: "A well-rounded [monk following the moral code] who has listened to and thought about [the doctrine] practices meditation." Thus it says [the Buddha-to-be, though a Bodhisattva, lived as a monk] following the five-point training, [i.e., restraint from killing, stealing, sexual immorality, lying, and becoming intoxicated] and so on as much as he could. **For our sake** he did it for us is the meaning. The idea is he turned the wheel of the Dharma that included the Listener vehicle. Construe ***yathā*** with ***asmad-arthe***, or alternatively, with ***avavadita***, [i.e., construe, "He led the holy life as he would lead a holy life for our sake," or, "He led the holy life as he was instructed to do by disciples," i.e., non-Bodhisattva monks." He led that life as a non-Bodhisattva monk for our sake, **even after he had definitely] become [a Bodhisattva]**. [136] This is saying what the own-being [or nature] of the knowledge of paths is. Its own-being is continually practicing [for the sake of others]

—practicing for a long period of time having brought the cankers under control, in the sense that [a Bodhisattva] who has produced the thought [of enlightenment] and exists for the sake of beings until the end of saṃsāra does not totally destroy cankers with the knowledge of paths. The idea is that he would not otherwise complete the whole course to enlightenment.

The full explanation of **instructed** (*avavādita*) is: [Bodhisattvas who are] *avavādita* ("instructed") have carried out the preceptual advice (*avavādaḥ kṛtaḥ*) for the perfection of giving and so forth as they were advised (*yathāvavādena*); and having given that advice (*avavādaṃ dattvā*) they have carried out the work of giving advice (*avavādakaḥ kṛtaḥ*). [That is, Bodhisattvas living as monks putting into practice the advice to make charity and so on that the Buddha's monk disciples give them, demonstrate to those monk Bodhisattvas-to-be that the path they follow is part of the Bodhisattva's practice of the knowledge of paths]. The reading *avabodhita* ("awakened to [the advice]") found in some editions is easy to understand. He was **admonished** (*anuśiṣṭa*) with subsequent instructions (*anuśāsanā*). **Therein** in a certain situation, with those Listeners; **coursing**, i.e., working to accumulate equipment to attract, enthuse, and liberate those beings not yet attracted, enthused, and liberated [in the Mahāyāna] by [the practice of] giving and so on, without actualizing the reality limit (the own-being of which I described above) and with skillful means. This teaches the work [of the knowledge of paths], otherwise the statement would not be tenable because [the Buddha-to-be] would not have realization [necessary for Subhūti to be saying that Bodhisattvas "should be grateful" to him]. He **produced** realized **the utmost** Tathāgata's **cognition**.

Having made known the example, about what that [example] exemplifies [Subhūti] says, **Even so also we should help, champion, aid and sustain the Bodhisattvas, because the Bodhisattvas, if we help, champion, aid and sustain them, will soon know full enlightenment. Even so**, i.e., in a

similar manner, (from the word **also** [understand] not only the Lord) **we** great Listeners **should help** look after them just with preceptual advice, **champion** stand by them just with subsequent instructions, and similarly **aid and sustain** them so that they will become more and more matured [and reach the fruit of enlightenment]. The **and** stresses [that they should not only do the former, but do the later as well]. Question: Why should these Listeners help other Bodhisattvas in the same way that earlier Listeners helped the Lord when he was a Bodhisattva? What is the connection? Having anticipated this with, **And why** Subhūti says, **because the Bodhisattvas** and so on. Here is the intention [of this passage in the *Sūtra*]: Earlier Listeners helped the Lord Śākyamuni whom they loved dearly when he was in their presence leading the holy life as a Bodhisattva for our sake, because their Buddhas took birth as Bodhisattvas living the holy life for their sake, and, [137] cognizant of the kindnesses [those Buddhas] had shown to them earlier, they wanted to repay them. Similarly, **also we** Listeners [who are followers of Śākyamuni] should help the beloved Bodhisattvas [of today] who are living the holy life for the sake of future beings in the presence of you [gods], because the supreme ruler of the Śākyas, **when he was a** Bodhisattva, took birth and lived the holy life for our sake. [We should do so] cognizant of the kindnesses [Śākyamuni] has shown to us earlier and with the intention of repaying him because that is how we express our gratitude to the Lord.

Question: If we look after them like that what will be the outcome? Subhūti says, **they will soon know** will realize **full enlightenment**. Some editions read "they know full enlightenment." Some say this requires consideration, [i.e., is unlikely] because [Listeners] do not help [Buddhas-to-be] at the very time they know full enlightenment. Others say [Subhūti uses] the present tense because he wants to say that the necessary causes are assembled and hence the result is arising. You should understand [the statement that the

Buddha's light] eclipses [the light of the gods] and so on just as I have explained. Therefore [Maitreya] says:

> [I must explain the Tathāgata's] light that eclipses the gods to make them fit [for higher goals]; the object, [i.e., the knowledge of paths] that is restricted [to Bodhisattvas]; [the capacity to produce the thought of enlightenment] that pervades; the own-being [of the knowledge of paths that reaches a goal beyond nirvāṇa]; and its work, [maturing beings and so on]. [*Ornament* 2.1]

Having set forth the [Mahāyāna lineage] foundation and so on in that way, about the topic of the Listener's path realization Subhūti then said to Śakra: **Now Kauśika, listen and attend well and properly. I will teach you how a Bodhisattva should stand in perfect wisdom.** Construe this as follows. Now in this knowledge of paths section **I will teach you, Kauśika,** about the Listener's path because Bodhisattvas should, having brought their own path to completion, fully complete all paths through expertise in teaching and experiencing the paths and their causes, though without actualizing the other vehicles that are for beings who need training. Therefore **listen.** The master Vasubandhu says,

> He says [listen] **well** (*sadhu*) because you should not listen head down without practicing, [without taking in anything], like a pot turned upside down that does not take in water even when the heavens rain. [138] He says [listen] **properly** because you should not listen with a practice that twists what you have heard, contaminating it, like a dirty pot facing up that holds water but renders it filthy and unusable. And he says **attend** because you should not listen with an unsteady practice, like a leaky pot facing up that takes in water but does not retain it. Rather you should listen with an extremely keen awareness so that your mind becomes steady. Such listening is fruitful.

Āryadeva says,

> He says **listen well and properly** because you should listen impartially and while striving [to gain a benefit], respectively, and he says **attend** because you should similarly investigate analytically. Thus he teaches the defining marks of a [good] listener.

I will teach you I will explain to help you. What will he teach? He says **how** the way in which [Bodhisattvas] **should stand in** should understand **perfect wisdom** the Listener's path.

After making such a commitment [Subhūti] now says, **Through standing in emptiness should he stand in perfect wisdom**. There can be no doubt that here [he stands] without taking the aspects connected with the four noble truths of suffering and so on as a basis, because, following the tradition passed down from earlier masters, though framed in general terms the statement is about a particular understanding. This [sentence in the *Eight Thousand*] is the summary of the topic. [Ārya Vimuktisena explains at length, glossing the *Twenty-five Thousand* as follows]:[7]

> There [form and so forth] are "impermanent" because they are dharmas that arise and disperse, "suffering" because they irritate and are a basis for outflows. Thus, based on this, even though the noble path is impermanent, because it is without outflows it is not irritating, and hence there is no unwelcome consequence that it is suffering. They are "selfless" because they are empty of some other self, and "calm" because they are themselves selfless. These are the aspects of the truth of suffering. They are a "disease" because in root-form they are seed of the result, a "boil" because they are the origin of the pain that results, a "thorn" because they are the condition for suffering, and "misfortune" (*agha*) because they are totally (*aty-anta*) defeated (*gha*) by the unbroken sequence of suffering that arises. These are the aspects of

the truth of origination. They are "foreign" because they are something hostile, and are "by nature (*dharmataḥ*) headed to destruction" because there are things hostile to them. These are the repulsive aspects of each of the truths of suffering and origination. They are "shaky" because they are not essentially stable, and "brittle" because in their very nature they fall to pieces, independent of [further] cause. These are the dispassion aspects of each of them. And they are "fearful" because they are the ground for problems here and elsewhere, "troublesome" because they are prone to attacks by rapacious spirits and so forth, and a "calamity" because they are the ground for problems [139] that come from the elements being in a state of agitation and striking together and so on. These are the cessation aspects of each of them. Based on this the scriptures say, "Noble Listeners have made progress towards repulsion, dispassion, and cessation."

[Nirvāṇa] is "selfless" because it is unconnected with the cankers, "quiet calm" because suffering is calmed, "isolated" because it is bliss and purity, and "empty, signless, wishless, and not conditioned" because it is permanent and beneficial. These are the aspects of the truth of cessation. [Listeners cultivate their path—the thirty-seven dharmas in the wings of enlightenment. Of its four aspects: path, correct method, practice, and being a path that brings about a definite escape, such cultivation] is the path because it takes them to the city of nirvāṇa, correct method (*nyāya*) because in it antidotes to faults with none left out (*niḥśeṣa*) [have come together (*ā-yā*)] in a heap, practice (*pratipad*) in the sense that it is an unmistaken conveyance (*pratipādana*) of thought,[8] and [a path that] brings about a definite escape (*nairyāṇika*) because without settling (*nirabhiniveśa*) it advances towards a permanent location (*nitya-sthāna*). These are the aspects of the truth of the path.

There is not the unwelcome consequence that [in this part of the *Sūtra* the topic] is not the Listener path because in

the Mahāyāna [the Lord] has taught the aspects in this order like this, teaching some aspects by giving a synonym and others by saying exactly what they are. Hence in the knowledge of paths section Bodhisattvas should know the Listener path within getting used to a state of mind that does not apprehend an essential nature in these [aspects] connected with the four noble truths. There is no room for doubt about this because each of these topics [that the *Eight Thousand*] summarizes [in this single line] you can find clearly spelled out in the *Twenty-five Thousand*. Therefore [Maitreya] says,

> [Bodhisattvas] practicing the knowledge of paths should know the path of Listeners without taking the aspects of the four noble truths as a basis. [*Ornament* 2.2]

Having thus set forth the Listener path [Subhūti] says about the topic of the warmed [aids to this penetrating knowledge of Bodhisattvas who understand the Listener path], **Armed with the great armour, [the Bodhisattva should so develop that he does not take his stand]** and so on. [Penetrating] knowledge of the four truths is preceded by realizations that are aids to penetration, therefore the **Bodhisattva should develop,** [i.e., meditate on the fact that, as Subhūti says to Śakra at *Large Sutra* 203], "the form" that is the topic [Bodhisattvas] realize at the warmed stage of the aids to penetration "is empty of" the own-being of "form." Similarly with "feeling" and so on. "And what is the emptiness of form and what is the emptiness of feeling" and so on "that is not two nor divided." [They should meditate on the fact that] they are not different. This [wording in the *Eight Thousand* that "Bodhisattvas who are] **armed with the great armour** should develop" is conveying this meaning [of the longer passage in the *Large Sutra*]. Thus in the middling *Mother of Victors*[9] Subhūti [asks the Lord], "Armed with how much of an armor is a Bodhisattva armed with the great armor?" [and the Lord] says, "Here a Bodhisattva

contemplates" the fact that all dharmas are not different from emptiness and so on. [140] Thus [Maitreya] says,

> When [Subhūti says] on the Noble Listener path the form skandha and so on are empty and hence the emptinesses are not different [he is talking about] the warmed [aids to penetration]. [*Ornament* 2.3ab]

About the topic [of the aids to penetration] at the peak Subhūti says, **[The Bodhisattva should so develop] that he does not take his stand on any of these, i.e., by taking them as a basis: [form, feelings, perceptions, impulses, or consciousness. He does not take his stand on the eye, on a form, on eye-consciousness, on eye contact, and on the feeling born of eye contact. Similarly he does not take his stand on ear, nose, tongue, body, mind; not on, sounds, smells, tastes, touchables, mind-objects; not on ear-consciousness, etc. until we come to: mind-consciousness, etc.; until we come to: not on the elements, i.e. earth, water, fire, wind, ether, consciousness; not on the pillars of mindfulness, right efforts, roads to psychic power, faculties, powers, limbs of enlightenment, limbs of the Path; not on the fruits of Streamwinner, Once-Returner, Never-Returner, or Arhatship; not on Pratyekabuddhahood, nor on Buddhahood].** [141] He highlights the subdivision of just those five skandhas into [dharmas] with outflows, [dharmas] both [with and without outflows], and [dharmas] without outflows, respectively with eye and so on, with the **pillars of mindfulness** and so on, and with the **fruits of Streamwinner** and so on. That is the meaning of this detailed passage. The words **until we come to** make reference to ear-consciousness and so on. I do not write about the [earth] element and so on because their marks are well known. **Buddhahood** is utmost, perfect Buddhahood.

Some might have this qualm: [Bodhisattvas] do not take a stand on a form and so on that is in its nature a foundation. Therefore, since all statements are the result of a

[conceptual isolate] reversed [from what it is not, i.e., since the referent of any statement is a concept],[10] they get at a "form" and so on constituted as an idea. To allay this [Subhūti] says, **And so he should not take his stand on the idea that "this is form," ["these are feelings," etc., on the idea that "this is an eye," to: the idea that "this is the feeling born of mind contact;" on the idea that "this is the earth element" to: "this is the consciousness element;" and so on, up to: and so he should not take his stand on the idea that "this is Buddhahood"]. And so** [renders *iti hi*]. The word ***iti*** means *tasmāt* ("therefore"), and the word ***hi*** is as earlier [on page 43, "The word *hi* is in the sense of *yasmāt* ("because")"].

Here is what this passage means. Logically, a form and so on do not exist because [Bodhisattvas] develop [their meditation] without taking anything as a basis. Therefore [a form that is] a foundation is not tenable. Just because of that reason, given that [a form and so on] is devoid of its own form, it is not tenable to assert [an idea of form] with that [form] as its nature, [i.e., the content of which is form], or [an idea of form] other than that, [i.e., the content of which is other than form]. You should not posit [an idea of form and so on] that is the result of a [conceptual isolate] reversed [from what it is not] that it is still somehow or other a [real] foundation because [the Lord] taught [such objects] wanting to remove the misconception of certain nearby trainees. Hence in order to realize the peaked [aids to penetration Bodhisattvas] should fashion their meditation without taking form and so on as a basis in any way whatsoever. Thus [Maitreya] says,

> [When Subhūti says Bodhisattvas] do not make anything into a basis he is thinking about their being at the peak. [*Ornament* 2.3cd]

The word **to** (*yāvad*) in "the idea that 'this is an eye,' *to*: the idea that 'this is the feeling born of mind contact'" brings in

eye-consciousnesses and so on. Based on the word **to** [in "the idea that 'this is the earth element' *to*: 'this is the consciousness element'"] the earth element and so on are included.

[142] About the topic of the forbearance [aids to penetration Subhūti] says, **He should not take his stand on the idea that "form is permanent [or] impermanent,"** that **"form is ease or ill," that "form is the self, or not the self," that "form is lovely or repulsive."** I have explained the words **impermanent** and so on [above on page 138]. Explain **permanent** and so on as the opposite of those. He takes the aspects of the truth of suffering and divides them into the side to be shunned and the side of the antidote because they start off [the long list of dharmas]. He does so in order to eliminate all settling. **Lovely** [means] praiseworthy; **repulsive** not praiseworthy. This also is intended to indicate the remaining aspects of the truths.

Qualm: When all aspects are gone you then get just an emptiness of own-being. To allay that qualm Subhūti says, **He should not take his stand on the idea that "form is empty or apprehended as something"** and so on. The idea is that something is empty of a negated non-empty thing, and since things [like permanence] presented in the aforementioned way do not exist, you cannot have a negation of a particular that is not there. [Subhūti] is saying that Bodhisattvas should meditate without presenting any stable state at all, without apprehending any aspect of form at all, that it is "permanent or impermanent" and so on. Thus [Maitreya] says,

> When he prohibits them taking their stand on them as permanent and so on [he is talking about] the forbearances. [*Ornament* 2.4ab]

[143] About the topic of the highest [ordinary dharma Subhūti] says, **He should not take his stand on the notion that the fruits of the holy life derive their dignity from the**

Unconditioned and so on. They **derive their dignity from the Unconditioned** because the **fruit**, i.e., the result is born from the path that is unconditioned, because, in true reality, the own-being [of the path] is unproduced. Having made such an exposition in order to prevent settling in general, about particular [results of practice] he says, **He should not take his stand on the notion that a Streamwinner is worthy of gifts** because, as a special field of merit, they are most worthy of offerings, **and will be reborn seven times at the most** (*sapta-kṛtvo bhava-paramaḥ*), i.e., will submit to a place in saṃsāra seven times at the most (*pareṇa*), i.e., at worst, because of what they still have to do. **Or that a Once-Returner is worthy of gifts, and will, as he has not yet quite won through to the end** because they still have work they have to finish, **make an end of** destroy **ill** the heap of cankers—attachment and so on **after he has once more a** single time **come into** reached **this human world**. **Or that a Never-Returner is worthy of gifts, and will, without once more returning to this world, win Nirvana elsewhere**, i.e., in the intermediate state. **Or that an Arhat is worthy of gifts, and will, just here in this very existence**, i.e., in whichever existence that Arhat is born **win Nirvana in the realm of Nirvana that leaves nothing behind**. Construe *anupadhiśeṣa-nirvāṇa-dhātau* ("in the realm of Nirvana that leaves nothing behind") as follows. The *upadhi*-s ("bases for suffering existence") are the skandhas. In the form of the grasping—all attachment and so on—that remains (*avaśeṣa*) they are *śeṣāḥ* ("those that are left behind"). Nirvāṇa is so called because it is where they are not found. Because all conceptualization stops (*nirvānti*) in it nirvāṇa is suchness. Just that is the *dhātu* ("realm," "element"), the cause that gives rise to the noble ones when they take that state of reality (*bhāva*) as objective support. Hence it is in that [realm that Arhats win nirvāṇa].

Based on the recipients of the four results of Streamwinner and so on you should understand a presentation of the four candidates as well because without the one you

cannot have the other. Hence the Listener level has eight subdivisions. I will not set them out again because I have already [on pages 35-36] mapped out which person is a candidate and so on based on what amount and sort of canker they eliminate.

Expanding on the summarizing statement, **Or that a Pratyekabuddha is worthy of gifts,** Subhūti says, **and will win Nirvana after rising above the level of a Disciple, but without having attained the level of a Buddha.** [Ārya Vimuktisena says], "Pratyekabuddhas are those who gain realization (*buddha*) for the sake of (*prati*) one (*eka*) soul. That is the reason why they do it. There is not the unwelcome consequence that [Pratyekabuddhas] are Listeners because they rely on instruction by others, [144] nor that they are perfect Buddhas because their knowledge of all aspects has the welfare of all beings as its aim and they are therefore superior to them." He is talking about the [Bodhisattva's] ninth, Pratyekabuddha level. They **rise above** transcend the **level of a Disciple** by destroying object conceptualization, **but without having attained** realized **the level of a** highest **Buddha** where they have destroyed subject conceptualization.

Similarly, expanding on the statement, **He should not take his stand on the notion that a Buddha is worthy of gifts,** he says, **and will win Nirvana in the Buddha-Nirvana, in the realm of Nirvana that leaves nothing behind, after he has risen above the levels of a common man, of a Disciple, and of a Pratyekabuddha, wrought the weal of immeasurable, countless beings, led to Nirvana countless hundreds of thousands of *niyutas* of *kotis* of beings, assured immeasurable, countless beings of Discipleship, Pratyekabuddhahood and full Buddhahood, stood on the stage of a Buddha and done a Buddha's work,—even thereon he should not take his stand.** The **level of a common man** is the Belief Performance level. Beings are **immeasurable,** because they cannot be measured by direct valid cognition and so on, **countless** because they

lasting) that pervades the subset (not lasting).[12] Question: How do you prove the reason? I will explain. There would be no cause [for Buddhas] to last if [1] they became incapable of accomplishing the aims of beings, [2] became separated from great compassion, [3] wavered in their capacity to keep life formation steady, [4] used up the karma that matures in the life force, and [5] if there were no more beings left for a Buddha to train. Since you accept the Teacher has knowledge with an unimpeded capacity the first is not possible. Otherwise, [were Buddhas to become incapable of benefiting beings], what would distinguish them from Rhinoceros-[like Pratyekabuddhas] and so on? The second is not possible either because they have become so used to compassion over time, like an Orthodox (*śrotriya*) ascetic to the pain of austerities, it has turned into their very nature and does not weaken when they do not make an effort. It is effortless because those who see no flaws [in beings who are the object of their compassion] and sport in the increasing experience of the taste of that [compassion] fall right into that alone. The third idea too does not stand up to reason because their habituation to the feet of psychic power has run the entire course. Thus [the Lord] says,

> Ānanda, whoever has resorted to, habituated to, and become used to the four feet of psychic power, can remain for as long as they want for an eon or even more than an eon. Ānanda, the Tathāgata has resorted to, habituated to, and become used to the four feet of psychic power, and there is no doubt he can remain for as long as he wants for an eon or even more than an eon.[13]

Furthermore, [fourth], a guru who over many eons has accumulated [the merit that accrues from] restraint from murder, and become used to the perfection of giving in countless ways, could not have used up their life-result karma. It is [146] in the nature of cause and effect that superior results

come from superior causes and poorer ones from poorer ones, otherwise a result would not reflect a better or worse cause and, in the absence of that sort of relationship, there would be no assisted [result] and assisting [cause]. So how could our Teacher, who [accumulated] the causes for an infinite life and whose morality of not killing others and so on was infinite, not have survived for even a hundred years? [Attempted defense of discredited thesis]: The result of them all is the knowledge of all aspects. [Response]: Not so, because [scholars] insist the main result is a long life and hence communicate clearly, on the negative and positive side, that not killing and the perfection of giving result in a long life. Something described as the main cause (*hetu*) of something else only produces it when all the conditions (*pratyaya*) for the total development are met.[14] There is no fault if it also arises as a cause (*nimittatā*) for something else as well. But it does not produce something else having forsaken the result that is specific to it when it is not together [with all the other causes. Were it to do so], the unwelcome consequence would be that it would not produce it even when together [with all the other necessary causes for the total development]. Is it not the case that the knowledge of all aspects arises only through the force of habituation to the true nature of dharmas, while the accumulation of merit that produces its special foundation accompanies it as a harmonious attribute? So rash indeed is the statement that the Lord died because his merit ran out.

[Fifth], you might think the Tathāgata entered final nirvāṇa because there were no beings for him to train. [Response]: Here consider this: Are there no beings to be trained just by the Buddha in that form, or even [by the Buddha] in other forms too? In the first case, why does he not remain in the form of [the supreme god] Śakra and so on because there are people to be trained by appearing to them in that form. Those whose minds are governed by compassion can resort to other guises to help beings, just as the Lord himself took on the form of the Wheel-turning Emperor. It is

not that there are no trainees of [the Buddha] in the form of Śakra and so on because there is no [scriptural] proof [for such a position] and it would lead to the unwelcome consequence that Śakra and so on has no concern for others. And even if there were no people to be trained by a Buddha-form in this single world system, there are in the infinite other world systems so why would he enter final nirvāṇa? [Attempted defense of discredited position]: They do not exist even in other world systems. [Response]: There is no [scriptural] proof [for that position]. You do not see anywhere [a statement to the effect that] in absolutely every world system there are no beings to be trained by the appearance of a Buddha-form. [Attempted defense of discredited position]: You might then think they definitely did not exist because, if there were beings, why, since he exists for the sake of others, did he enter final nirvāṇa? [147] [Response]: That he entered into final nirvāṇa is exactly what is not established. Even though he demonstrates nirvāṇa to take care of beings who learn from the demonstration of nirvāṇa, in the single world system where there are no beings to be trained by the appearance of a Buddha-form, still, elsewhere he makes a complete demonstration of birth, enlightenment, and turning the wheel of the Dharma and so forth. As it says,

> Even though the Buddha does not enter nirvāṇa, and the Dharma does not disappear, he still demonstrates nirvāṇa to bring beings to maturity.

Furthermore we see other religious persons who are still a part of the world who fall into poverty because of their kindness and yet still, to guard their wealth—their sense of shame [when they do not live up to their ideals] and the truth—complete, as a necessity, exactly what they committed themselves to do even though their power to do it has finished. So which intelligent person would ever believe that the Tathāgatas who are considered the crowning ornament of all religious persons, who are completely freed from

the fears of the world, who are defined as having in their very nature a sense of shame, truth, and compassion, and whose power of knowledge is undamaged do not carry out their commitment? And the commitment they made is to liberate every being from endless suffering. Thus earlier the Lord himself made the prayer,

> Through this merit may I, having attained all-seeing and overcome all enemies, i.e., my faults, lift the world up out of the ocean of existence with its crashing waves of aging, sickness, and death.

It is not right that the word "world" (*jagat*) is for a limited number of beings otherwise great compassion will not have all beings as objective support. Somebody motivated by compassion cannot possibly enter nirvāṇa for as long as there is a single being.

Qualm: It is impossible to lift all beings out of saṃsāra because they are infinite. [Response]: It is just because of that that those who are full of love aspire to that and remain for eternity. Otherwise they would not keep the commitment they made and it would not accord with great compassion. Thus this great compassion has the form of a wish that all beings be free from suffering. So when that [compassion] has become ingrained [in someone] how could it come to a sudden end?

[Attempted defense of discredited thesis]: You might think it does not come to an end, but that those to be trained by Buddha at that time, the last of whom was Subhadra, had all been trained. Quite other Tathāgatas will gradually arise to work for the welfare of those others whose mind-streams will be matured at other times. Hence he enters nirvāṇa after consecrating another different Bodhisattva to take care of their welfare. Otherwise he would remain for that period of time without purpose because he lives for the sake of others. [148] [Response]: That is incorrect. I have already said that you have not established that there are no beings

to be trained by Buddha, and that there are people to be trained by other deeds in other world systems. So his remaining would not be purposeless because he would remain just to work for their sake, just as the supreme king of the Śākyas remained for a few moments to look after Subhadra. [Qualm]: But that [lingering before entering final nirvāṇa] was just for a short while. [Response]: That also is not right because those who have set their minds on an intended result do not reckon whether it takes a long time or not. [Attempted defense of discredited thesis. Those Buddhas entering final nirvāṇa think]: Somebody else will be able [to help] those whose mind-streams are matured at other times. [Response]: That is no answer because they would have produced the thought [of enlightenment] but would not make any effort. They would see the work of those many who aspire to lift up the world and think, "If just they are going to get that work done why should I do it?" [Attempted defense of discredited thesis]: It happens without that calculation because they are compassionate. [Response]: Since the state is infinite why would they calculate?[15] Since that is the state it is right that they do not calculate because it is the very essence of the compassion that is the cause for them to set out [into activities for the benefit of others]. Therefore,

> Those whose meditation over many countless eons has reached full development put others first and stay. Great indeed is their compassion.

If you assert a final nirvāṇa marked by a total annihilation of the Lord's body replete with good qualities, it is not tenable that it is a refuge for people at this present time because refuge is explained to mean protection, those who go for refuge to the Lord Buddha go for refuge to the final dharmas making up the Buddha, and if the Victor whose essence is those final dharmas making up the Buddha goes out totally like the continuum of a lamp how could it protect them?

Since it is able to protect them the inescapable conclusion is that it does not go into nirvāṇa because it is something marked by the capacity [to protect].[16] [Attempted defense of discredited thesis]: Power that lasted during a time in the past does not decline. [Response]: No. To exist in the form of something in the past is to become something in the present. Thus just this establishes non-abiding nirvāṇa, [i.e., a state that avoids the extremes of saṃsāra and nirvāṇa], or else the form goes out totally and then what remains?

[Attempted defense of discredited thesis]: You might think it is said that he is able [to give refuge] because the precious holy words of his instruction are able to protect even now. [Response]: Were that the case that refuge would not be foremost because the ability would not be his, it would be in what results from him, because [causes] are essentially different [from their results]. And if you assert that his ability is now totally departed there would be no meaning in what is so widely known, namely, that he is the refuge. So what is this unfounded fixation of the Scripturalists? Why are they so unreasonably hostile and set on proving that the Lord is extinguished [in nirvāṇa], discarding the meaning that lies behind the Scriptures [that say that] even when there are reasons and other scriptures [indicating what they actually mean]? Qualm: If the Lord did not enter final nirvāṇa how come we see relics (*dhātu*)? [Response]: Relics are not impossible either. Relics appear just through the power of the Lord as a source of faith for those who are trained by them. But we do not ultimately assert relics at all because the illusory body of Sages with pristine wisdom is made of knowledge and remains until the end of saṃsāra.

The reason [having no blood and bone] is not unproved is because the *Supreme Golden Light Sūtra* (*Suvarṇaprabhāsottama-sūtra*) says,

> When the horns of a rabbit fashion you a beautiful staircase to ascend to heaven then you will have a relic. How could there be a relic when the Body is without blood or bone?

[The reason] does not contradict what it seeks to prove because [leaving no relics] is always the case. [The reason] is not indefinite, [which it would be were there cases of bodies without blood and bone leaving relics] because of the objection that when the cause [having blood and bone] is present in its entirety it is impossible that it does not entail the result [leaving no relics]. Thus there is a valid objection to the opposite of that.

[Attempted defense of discredited thesis]: You might think that were the great Sage with his undiminished power of knowledge to remain to the end of saṃsāra there would be no need for other Tathāgatas to arise. [Response]: This is not a problem because even though the power of knowledge is undiminished, Tathāgata Lords exist simultaneously for the sake of beings to be trained by many Buddha-forms, like compassionate persons who remain at the level of ordinary people to save frogs being crushed under stones, because the cause for their existence, [i.e., compassion] is the same. Nor should you say that because another Tathāgata arises the power of the earlier Tathāgata's knowledge diminishes because if there is a being to be trained by the appearance of that [earlier Tathāgata's] form in a single place it appears there, caused by the needs of that being. Similarly it does not follow that when one [Tathāgata's] power of knowledge is undiminished you cannot have another similar with the same cause as that [first one]. Just because one person is learned does not mean you cannot have others with the same cause as that [first one].

[150] [Qualm]: You might think if one Tathāgata cannot train someone all cannot. [Response]: No so. There are trainees who are trainees of all Tathāgatas simultaneously because they made such prayers as, "May many non-Emanation Buddhas train me." One Lord cannot train them and even all the many Tathāgatas individually cannot train them with their individual bodies because they each have a matching accumulation of equipment.

So you should not decide [Tathāgatas] are equivalent to Listeners, because it is not that they do have their own matured trainees; and just because of this they do not keep on in a single form when there is nobody to be trained by its appearance; and just because of this many Tathāgatas do not arise at the same time in the same world system. Nevertheless [the fact that they do not arise at the same time] does not preclude those free from the stain of miserliness and envy [beholding many Tathāgatas all at once] because those [Tathāgatas] made this prayer,

> Whatever will fulfill the aims of the fortunate may that all appear based on me.

But enough of this long digression.

[Bodhisattvas] do not take their stand even on the final nirvāṇa that has been logically established to be the Emanation Body of the Tathāgata, so no standing place is possible at all. Having that in mind, after repeating[17] [what Subhūti said] with, **If even thereon one should not take one's stand,** [Śāriputra asks himself], **how then should one stand, and train oneself?** If [Bodhisattvas] do not take such a stand, [151] then **how** in which manner **should one** Bodhisattvas **stand** practice **and train** perfect their practice. The [interrogative] word **how** is used to rule out [any place they take a stand], so it means "[They would not take a stand] of any sort at all." Subhūti says, **What do you think, where did the Tathagata stand?** to provide an answer by [echoing] the very language [that Śāriputra himself used]. **What do you think** understand to be a Tathāgata's **stand**. If you know, tell us **where did the Tathagata stand**. You should take this ["Where did he stand?"] as constituting the, "And yet I must reprove you, although you have taken hold of the matter as far as the words are concerned" that [Subhūti] said in the first chapter [126-27, when Śāriputra made the same mistake]. Having in mind that there is a fault when the word "stand" is taken literally [Śāriputra now] responds,

Nowhere did the Tathagata stand. And why? Because his mind sought no support. Having anticipated the question, "But surely the Lord took a stand on Vulture's Peak so how could he not have taken a stand anywhere?" with, **And why,** [Śāriputra] says, **because his mind** and so on. Having awakened to enlightenment, **mind** (*mānasa*), i.e., the Tathāgata's mind (*manas*) **sought no support** (*apratiṣṭhita*), i.e., in true reality did not see any dharmas, hence **the Tathāgata's mind sought no support** and therefore nowhere did he stand by taking something as a basis. Connect it thus with what comes earlier. Explaining just what [that means] he continues, **He stood neither** and so on. **In what is conditioned** the objects of the senses and so on, **in what is unconditioned** [152] suchness and so on. **He stood in neither** because in true reality he apprehended nothing. **Nor did he emerge from them nor** indeed did he not stand there because you cannot have a negation without something to negate. On the covering level you do label the Lord as standing and not standing is the idea.

"I too block settling with the ultimate, and make a presentation of places for everything with the covering level, just as you have, so it is not tenable that there is absolutely no place for anything at all." [With that in mind] Subhūti responds by [echoing] that same language, **Even so should a Bodhisattva stand and train himself. Even so** means in the aforementioned sequence.

To explain this in more detail he says, **He should decide that "as the Tathagata does not stand anywhere, nor not stand, nor stand apart, nor not stand apart, so will I stand." Just so should he train himself. "As the Tathagata is stationed, so will I stand, and train myself. As the Tathagata is stationed, so will I stand, well placed because without a place to stand on."** [Bodhisattvas] **do not stand** because there is nothing that is impermanent [and perishes] moment by moment, **nor not stand** because you cannot negate something that is not there, **nor stand apart** (*viṣṭhiti*), i.e., exist as a complex entity (*visadṛśī sthitim anuprāptaḥ*)

because there is no extended thing [made up of different moments] that is impermanent [and perishes when the end of a continuum is reached], **nor not stand apart** because, similarly, you cannot negate it. **Just so** [in those four ways] **should** they **train** during the preparation state. **So will I stand and train myself** during the fundamental state. Thus the "just so should he train" is connected with the earlier [as well as the later].[18] They are **well placed (*susthita*) because without a place to stand on,** i.e., they are excellently placed (*suṣṭhu-sthita*) because during the subsequent state they have a special realization as illusory persons who do not settle down on [absolute reality]. Thus you should connect this with the "just so should he train" as well.

Having taught the practice in detail in that fashion [Subhūti] sums up by saying, **Even so should a Bodhisattva stand and train himself.** [153] And then what happens? He says, **When he trains thus he adjusts himself to perfect wisdom** in the form of the highest dharma realized in meditation, [i.e., the fourth and last of the aids to penetrating knowledge] **and** just because of that **will never cease from taking it to heart.** The [final] word *iti* means [the idea that Subhūti is conveying in] this section (*prakaraṇa*) is complete.

Here is what this statement [by Subhūti, as explained by Maitreya] means: Since Tathāgatas do not apprehend any dharmas in true reality when they awaken in enlightenment these things, [i.e., the dharmas that constitute the person] shine out exactly like an illusion. Thus [Tathāgatas who are] persons in a position of authority [to pronounce on the matter of whether dharmas do or do not finally exist] do not behold them. Based on that reason it is right that [Bodhisattvas at this stage] should cultivate the topic of the highest dharma realization in a meditation that does not take anything as a basis, i.e., to spell it out in greater detail, they "should not stand" by settling on the ten [Bodhisattva] Stream-enterer candidate and result-recipient and so on Levels. Thus [Maitreya] says,

> And when he teaches in detail that they do not stand, starting with the ten levels, he is talking about them being at the highest dharma. [*Ornament* 2.4cd-2.5ab]

It is logical to set forth the Pratyekabuddha path after the Listener path, but [the *Eight Thousand*] first anticipates a question: "What are the distinguishing features that differentiate their path?" Thus it first teaches its distinction with, **Thereupon the thought came to some of the *Gods* in that assembly: What the fairies (*yakṣas*) talk and murmur, that we understand though mumbled** and so on. In combination the particles ***yāni tāni*** **(what)** mean *yāni kānicit* ("whatever"). Whatever they earlier heard **the fairies say** the phonemes in their, the fairies', spoken language,[19] **and speak** collections of phonemes, **talk**, i.e., long complete sentences conveying what they want to say, **and converse about** the questions and responses in their verbal exchanges **that we understand though mumbled**, i.e., they comprehend the meaningful utterances expressed through the power of phonemes. **But what the venerable Subhūti has just taught, uttered, demonstrated, expounded, that we do not understand.** [154] Scripture says, "Listeners rely on instruction by others and awaken to their own enlightenment."[20] Pratyekabuddhas, furthermore, themselves realize their own enlightenment without relying on instruction by others, because of the impressions left by their own earlier hearing and so on. One feature that distinguishes them, therefore, is that they have no need of the Buddha's instructions and so forth. Hence what the statement [from the *Sūtra*] means is that for that reason [these Listener-like Gods] **do not understand** as meaningful what [Subhūti] taught, etc., specifically for Pratyekabuddhas. I have already explained [the words] **taught** and so on [on page 30]. Alternatively [as explained by Ārya Vimuktisena], they have "taught" given instruction when asked, "uttered" given responses when questioned, "demonstrated" both [instruction and responses] for utterly bewildered trainees,

and "expounded" demonstrated in confidence to those who are careless. It is certain that this thought of the gods arose through the Buddha's influence, otherwise, since Subhūti did not say anything specifically for Pratyekabuddhas, how could they have had this thought?

[Subhūti, reading their thoughts], and to acknowledge that what they think is correct, says, **There is nothing to understand, nothing at all to understand.** He has left out that their statement [about not understanding] "is an excellent one." When someone says [the same thing] twice take it to be in surprise or for emphasis, etc., as appropriate because it is said that,

> They say the same thing twice in surprise, to disagree, in irritation, to be self-effacing, for emphasis, because of faith, or in joy.

Why is their statement an excellent one? [Subhūti] says, **For nothing in particular has been indicated, nothing in particular has been explained.** It is reasonable to think that someone who says something when there is nobody who intends to listen is mad, so [Subhūti says], **nothing in particular here in the teaching [I have given] has been explained to the self-born [Pratyekabuddhas] for their awakening** because they awaken by themselves. Hence [the gods'] statement that they do not understand anything that I taught for that purpose is an excellent one. [155]

Since Listeners, [i.e., those who give others access to the Buddha's teaching] (*śrāvaka*) turn others to the wholesome by a spoken demonstration of Dharma, they enable listeners (*śrotṛ*) to understand the speaker's knowledge by demonstrating Dharma out loud. Since Pratyekabuddhas, furthermore, destroy one section—object conceptualization—of obscuration to knowledge, the knowledge they obtain by themselves enables them to turn others to the ten wholesome [action paths] and so on by demonstrating Dharma without speaking words. The second feature that

distinguishes them, therefore, is the depth of their knowledge that is not an understanding with other [external objects or external words]. So **nothing** teaching and so on in the form of speaking that is the sign of a result **in particular has been indicated** has been demonstrated in order that they might teach the nature of their [Pratyekabuddha] knowledge, "because [words] establish a mere basis reversed from what it is not." Hence their statement that they do not understand anything is an excellent one for that reason as well.

"We carried in our hearts [the expectation] that the noble Subhūti would respond to a thought like this one [we just had] by responding, '[self-born] Pratyekabuddhas do not need to be instructed by others because they awaken by themselves.' But to the extent that he did not give that response he is discussing a quite different depth of knowledge." Thinking this the gods say, **May the Holy Subhūti enlarge on this! May the Holy Subhūti enlarge on this! What the Holy Subhuti here explores, demonstrates and teaches, that is remoter than the remote, subtler than the subtle, deeper than the deep.** The exclamation mark (*vata*) is for emphasis. Listener knowledge produced from the selflessness of persons and beyond the scope of those of other faiths (*tīrthika*) is **remote**; Pratyekabuddha knowledge that is not an object of Listeners because they have weak faculties is **remoter** than that. Listener knowledge that eliminates cankerous obscuration is **subtle**; Pratyekabuddha knowledge that eliminates one section—object conceptualization—of obscuration to knowledge is **subtler** than that. Listener knowledge brought about by instruction by others in the sixteen aspects [of the four noble truths] is **deep**; Pratyekabuddha knowledge is **deeper** than that because [Pratyekabuddhas] awaken to it by themselves and it is brought about by dependent origination. Another *Sūtra* says, "Just these ten wholesome karma paths produce Pratyekabuddha knowledge because [Pratyekabuddhas] fully awaken by themselves and subsequently fully awaken

to deep dependent origination."[21] He explores because he resorts to that position. He demonstrates and teaches says just that. [156] Thus [Maitreya] says:

> [Buddhas] say self-born Rhinoceroses do not need to be instructed by others, and have knowledge that is deep because of their own realization. [*Ornament* 2.6]

You should not say: How can there be a demonstration of Dharma without utterances, an absence of speech that is the sign of the result that proves [Pratyekabuddha] knowledge is deep? Talking is distracting because [a Pratyekabuddha] does not make statements without using discursive and adjusted thought. Hence[22] earlier when Lord Buddha was a Bodhisattva, having in mind that Dharma-instruction in the form of discourse is very distracting, and that distraction causes the mind-stream to get very agitated, he prayed that, "When I reach enlightenment may I, like a wish-fulfilling jewel, even without saying anything be able to work for the sake of beings." So since Pratyekabuddhas are similar to Buddhas they too demonstrate the Dharma without speaking words. At the stage when they realize their enlightenment, by the force of their earlier prayers and so on whatever topic someone wants to hear about in a certain way, that topic appears to the awareness of that person in just that very way, even without words. Another *Sūtra* says Pratyekabuddhas demonstrate Dharma with their bodies, and similarly, that a verse was mentally transmitted to Śakra. Thus [Maitreya] says:

> [Buddhas] demonstrate in whatever way necessary, even without words, any topic anyone wants to learn in whatever way they have to. [*Ornament* 2.7].

[157] Having thus set forth its distinction [it goes without saying that] the path of distinguished [Pratyekabuddhas] is indeed distinguished, because in the absence of a

distinguishing feature in the cause there can be no distinguishing feature in the result. Therefore, about the actual subject, the Pratyekabuddha's path, [Subhūti] says, **No one can attain the fruits of the holy life, or keep it,—from the Streamwinner's fruit to full enlightenment—unless he patiently accepts this elusiveness of the dharma.** "You gods yourselves have said, 'He explores what is remoter than the remote' and so on. So for that very reason you should plumb this different [elusiveness of the dharma," otherwise no one can win a result] has been left out and needs to be supplied. [Subhūti] intends to say, "In this way I am indeed exploring what is remoter than the remote" and so on. There is **no one** no person who **can attain** make manifest, **can keep** become steady in [the state of a Streamenterer and so on] **unless he patiently accepts this** [elusiveness of the Dharma], this knowledge of paths that is the object of the patient fathoming of the Dharma, because otherwise there is no realization. He is saying the knowledge of paths has all paths for its object. By teaching the meaning of pervasion[23] through the section on the Pratyekabuddha path, [that is, by teaching that there are persons who pursue the Pratyekabuddha path to nirvāṇa, are satisfied for a time with that goal, and then, in a series, become Bodhisattvas and cultivate the elusive knowledge of paths], he is saying the knowledge of paths is not only in the form of the Pratyekabuddha path distinguished by eliminating just object conceptualization, it is in the form of the Listener path and so on as well. **From . . . to . . .** (*peyālam*) means that the three statements, "He cannot attain the fruit, or keep it, unless he patiently accepts this" apply to the result of Once-returner and so on as well. The statement that they have eliminated object conceptualization teaches that they have not eliminated subject conceptualization.

Reasoning that "in the absence of a grasped object there is no subject grasping it" [the gods] argue that is not possible and say, **What should one wish those to be like who are worthy to listen to the doctrine from the Holy**

Subhuti? The word **what** is argumentative. **What would one wish those to be like** what nature would they have, what sort of subject conceptualization would they have, those **who are worthy to listen to the doctrine**, understand Pratyekabuddhas who are vessels for Pratyekabuddha vehicle Dharma.

[158] In response [Subhūti] says, **Those who learn the doctrine from me one should wish to be like an illusory magical creation.** Here is what he intends. Something is a basic reality, [i.e., in one of the basic categories describing what is real] (*vastu-dharma*) if it is a basis with its own mark, and if a non-conceptual knowledge that grasps it comes into being with its own mark. In the absence of that [basis] that [knowledge] is not. But it is not definite that subject conceptualization originates only when there is object conceptualization because [Pratyekabuddha knowledge] is born of the awakening of residual impressions on the mind-stream activated when primordial subject conceptualization of form and so on is blocked. Hence **one should wish** those Pratyekabuddhas to be grasping subjects who are **illusory** in nature and like **magically created** things (*padārtha*) because they are united with subject conceptualization that is in the form of a mistaken appearance. Question: Why are those Pratyekabuddhas who grasp a grasped object as that sort of grasper subject still mistaken? Having anticipated this with, **And why** [Subhūti] says, **For they will neither hear my words** during equipoise **nor experience the facts which they express** during non-equipoise. "In that form of a grasper subject" has been left out and has to be supplied. The idea is, "[a mental state] is conceptual because no real basis appears, and is distorted because it deceives." In this way [Subhūti] also says the nature of the Pratyekabuddha path is that it has not eliminated subject conceptualization.

Qualm: The unwelcome consequence that comes from saying beings are "like an illusory magical creation," i.e., similar to that in a certain sense, is that you reject that that is

their essential nature. Thus [the gods] say, **Beings that are like a magical illusion, are they not just an illusion** in their nature false? They mean that an exposition of beings that teaches that they really exist is not correct. [Subhūti] responds, **Like a magical illusion are those beings, like a dream. For not two different things are magical illusion and beings, are dreams and beings.** Here is what [Subhūti] is thinking. Just as a magical illusion in the form of elephants and so on is not different to the lumps of clay and so on [that a magician magically transforms into elephants] because you cannot get at it as different from them, so too [magical illusion] is not *not* different [to the clay] either because those whose eyes are unaffected by the mantras and so forth [that are part of the magic that makes others see the magical illusions] see the lumps of clay and so on. So, since you cannot describe it as just that or as something other [than just that], like a person and so on [that is not the same as, or different from the skandhas], it is not a basic reality and you cannot say it is there in true reality; but, because for as long as there are ordinary persons it is established by direct perception and found on the path of experience, like a concept and so on, you cannot determine that it is not there on the covering level either. Hence anything that has originated in dependence [on something else] is ultimately in a form beyond the conventions of existence or non-existence, like a magical illusion. These things (*bhāva*) such as beings and so on are just like that. This is a *sva-bhāva-hetu*. [Understand it as follows: the subject, a being, is beyond the conventions of existing and not existing because it is a dependent origination, just like a magical illusion.] Thus he establishes the point [that a being appears on the covering level but is ultimately empty because it arises in dependence on something else] by drawing an analogy between it and a magical illusion that is well known [to be dependent on mud and sticks that are made to act like elephants and horses, and hence is not real even though it seems to be]. So it stands to reason, then, that those beings too are just

illusory in their nature and he is therefore making it clear that no truly real being exists. He says both that [beings] are **like a magical illusion** and **like a dream** because objects in waking and non-waking states are different. [Beings and magical illusions] are **not two**, i.e., they have a single own-being. Why are they just that? [Subhūti] says, **nor divided**. He uses that locution because [a being and a magical illusion] do not have the diversity that would make them two because they exist together in a completely pervading amalgam. That is [Subhūti's] idea. Here is what his statement means: Those beings are like a magical illusion because they are deceptive in their nature. Hence a magical illusion and beings are not two. That [combination of magical illusion and beings] is not divided, [literally, is without what would make it two]. Those beings are like a dream for the same reason. Hence a dream and beings are not two. That [combination of dream and beings] is not divided.

[160] To teach that just this holds true for everything, Subhūti makes the all-inclusive statement that, **All objective facts also are like a magical illusion, like a dream**, and goes into detail with, **The various classes of saints, from Streamwinner to Buddhahood, also are like a magical illusion, a dream.** [Qualm]: If, as he has said, this holds true for everything, then how will the Lord, who will be like a magical illusion, be the cause of the total wealth of good qualities? Thus [the gods, voicing this qualm], say, **A fully enlightened Buddha**, the Form Body, the Tathāgata **also, you say is like a magical illusion, is like a dream?** In response [Subhūti] says, Since **even Nirvana**, the very special Dharma Body in the form of nondual knowledge **I say, is like a magical illusion, is like a dream, how** will I not say of **everything else** the Form Body that it is like that? He means, "I most certainly do say so," because the fundamental topic that he is teaching is the two negations [of a truly real Dharma Body and a truly real Form Body]. So the idea is that the Lord with exactly the aforementioned nature made manifest is the cause of the total wealth of good qualities, in

a form that is not contradicted by valid cognition, otherwise he would be an error.

[The gods] do not realize the true Dharma because they settle on so many things. Hence they say, **Even Nirvana, Holy Subhuti, you say, is like an illusion, is like a dream?** [161] [Subhūti] answers, **Even if perchance there could be anything more distinguished, of that too I would say that it is like an illusion, like a dream. For not two different things are illusion and Nirvana, are dreams and Nirvana.** He has in mind that otherwise he would have an emptiness that would be a partial one, and would accept [truly existing] things (*bhāva*) and therefore could not possibly have liberation, just like those of other faiths. The word *tad* introduces the proposition, and the *yadi* is in the sense of hypothetical acceptance. [Together they are rendered in English by **even if perchance**.] It is saying that there is no dharma superior to nirvāṇa. But still, speaking within having accepted that there is such a thing **more distinguished than** nirvāṇa, **of that** dharma **too I would say that it is** similar to an illusion. Thus the noble Nāgārjuna-pāda [in his *Sixty Verses of Reasoning* (*Yukti-ṣaṣṭikā*)] says,

> When you take the position that things [are true], you are seized with a sharp, unwarranted view that gives rise to attachment [to your own side] and hatred [of the other]. Arguments arise from that. Since this [settling on something true] is the cause of all views [that give rise to conflict], and in its absence afflictions do not arise, thorough knowledge of that clears views and afflictions away. How does that knowledge happen? By seeing dependent origination. The [Buddha], best amongst those who know just that, articulated [the nature of dependent origination]: that what arises dependently, [like a magical illusion] has not [essentially] arisen.

I am not going to gloss **For not two different things**, etc., because I have already explained what being together in an amalgam means [on page 159].

Now, after that necessary digression, to say that the path of Pratyekabuddhas is also distinguished by its foundation [the Venerable Sariputra and so on] inquire, **Who persons in which sort of lineage, Subhūti, will be those who grasp** apprehend **this perfect wisdom**, i.e., the Pratyekabuddha path under discussion that is characterized as eliminating and not eliminating object and subject conceptualization, respectively? [162] Understanding the topic through the Tathāgata's might the speaker, the noble Ānanda, says, **Bodhisattvas who cannot fall back will grasp it, or persons who have reached sound views, or Arhats in whom the outflows have dried up.** Those who **cannot fall back** are irreversible from Pratyekabuddha enlightenment because they have realized the aids to [knowledge that] penetrates [reality]. They are also **Bodhisattvas** ["bold about enlightenment"] because they are set on their own enlightenment (*bodhi*), and **great beings** because they intend to demonstrate Dharma in Buddha-fields without Buddhas, through physical gestures, to look after the needs of beings. Those **persons who have reached sound views** are endowed with a middling view of wisdom. Those **Arhats in whom the outflows have dried up** are worthy of worship (*pūjārhāḥ*) because they have eliminated the obscuration to their own path of seeing. These three statements refer to persons in a lineage where Pratyekabuddha enlightenment is coming about fully from conditions, in a lineage where Pratyekabuddha enlightenment is obtained through the true nature of dharmas, and in a lineage where Pratyekabuddha enlightenment is definite, respectively. Know the word **or** is because each conceptual state, [i.e., different foundation of Pratyekabuddhas destined to be Bodhisattvas] is contingent on the other.

In a different way the noble Subhūti again says, **No one will grasp this perfect wisdom as here explained.** Qualm: Surely there are Pratyekabuddhas who, based on an explanation of their own path, attain their own enlightenment. So why will no one grasp it? Having anticipated this with,

And why? [Subhūti] says, **For no dharma at all has been indicated, lit up, or communicated here.** He intends by here at the time they attain the Pratyekabuddha path because they do not need to be instructed by others and are Pratyekabuddhas because of their own realization. He has not **indicated** anything by indicating a long topic with a summarizing description, **lit up** anything by lighting up a topic that has been summarized with a long description, **or communicated** anything by giving an exposition of its essential nature in line with the facts.

[163] To sum up [Subhūti] says, **So**, i.e., just because it is not indicated and so on since [Pratyekabuddhas] do not need [instruction], therefore **there will be no one who can grasp it** because there will be no [Perfection of Wisdom] being explained. That is the idea.

Just as a flower that has been conjured up is essentially non-existent but still just fine when not analyzed, appearing in a definite place and so on, so too definite realization dharmas are attained even in the absence of anything that is a real foundation. To indicate this, in the foundation section, [the *Large Sutra*] says [that Śakra] conjured up a display of flowers: **Thereupon the thought came to Sakra: Let me now, in order to do worship to this discourse on dharma** this discourse on the dharmas of the Pratyekabuddha path, the essence of which is the ten wholesome [action paths] and so on **which is being taught by the Holy Subhuti, conjure up** produce through the power of meditation **some flowers, and scatter them over the Holy Subhuti.** The locution ***yan nu*** is restricting. He means, "I do this just in order to do worship." Since he does just that immediately after having thought to do so [the *Large Sutra*] says, **Sakra then conjured up flowers and scattered them over** threw them all about right in front of **the Venerable Subhuti.**

[Then it says], **It occurred to the Venerable *Subhuti* by way of reply to Sakra, the chief of the Gods: These flowers which appear among the Gods of the Thirty-three** a place where they might grow, indicating a region where it would

be suitable to observe them I **had not noticed before**, experienced before. In "by way of reply to Śakra" the word *anu* ("after, to") is in the sense of aiming towards and governs the accusative ending on the word *indra* ("chief"). It is saying that after Indra's statement **it occurred to Subhūti**, i.e., he had a thought prompting what he is going to say to teach the nature of the foundation [164] that is hidden in the discussion of the reality of **these** conjured **flowers**, i.e., the flowers that he is vividly experiencing. He [asks himself], "What are these flowers, all of which I have not seen before?" and says, **These** are the **flowers, which Sakra has scattered.** "In that case what is the nature of these flowers?" He says, these flowers **are magical creations**. He is saying he has neither noticed these flowers appearing before in places where he might well have seen them, nor have [the gods] brought them from places beyond his range of vision because they do not have that sort of power, so they are mind-made conjured flowers. He is saying just that when he then says, **They have not issued from trees** with flowers and fruit, **shrubs** jasmine and so forth, **or** brilliantly white *atimuktaka* **creepers** and so on.

Through the Buddha's might [Śakra] knows what [Subhūti] is thinking and replies, **These flowers did not issue forth at all**. Having anticipated the qualm: [165] "How can they not issue forth? They are appearing directly to my mind?" with **And why?** he says, **For there are really no flowers in true reality, whether they issue forth from mind** because things [appearing within] subject and object [duality] are false, **or from trees, shrubs or creepers** because you yourself have refuted that.

By saying "these flowers did not issue forth" [Śakra] has not specifically denied an essential nature of flowers, [rather he has characterized a flower as not produced, and hence not impermanent]. Because he has denied that they issue forth he has therefore asserted a permanent [essential nature of flowers]. That too would be incorrect so [Subhūti] says, **As you say, Kausika, 'these flowers did not issue**

forth at all, neither from mind, nor from trees, shrubs or creepers.' He has left out that he should not even say "they are not produced from creepers." And why? **Because that which has never issued forth is not a flower.** He has in mind that an essential nature is impossible because something permanent does not perform a function gradually or all at once.

There [Ārya-vimuktisena says] because Pratyekabuddha realization eliminates object conceptualization it is superior to Listener realization, and because Pratyekabuddha realization does not eliminate subject conceptualization Buddha realization is superior to it. Pratyekabuddha realization is unique because of its foundation.[24] That distinguishes the path of the Pratyekabuddhas that Bodhisattvas [practicing the knowledge of paths] have to comprehend. It is meditation [in equipoise] that does not take any of the aforementioned Listener aspects of the four truths as a basis and is a properly based subsequent understanding of dependent origination. Thus [Maitreya] says:

> You should know in summary that the path of the Rhinoceros eliminates conceptualization of an object but not of a subject, and that it has a [distinct] foundation. [*Ornament* 2.8]

[166] When [Bodhisattvas] have realized the aids to [knowledge] that penetrates [reality] the aforementioned Pratyekabuddha path [arises], so about the topic of the aids to penetration [Śakra] says, **Profoundly wise, surely, is the Holy Subhuti, in that he explains this merely nominal existence, does not bring it into conflict, but enlarges on it and simply expounds it.** He is **profoundly wise** because just by discussing the true reality of the foundation he teaches the topic of the warmed [aids to penetration]. He **explains** for knowledge arisen from listening by discussing the text's meaning **merely nominal existence** the concept (*prajñapti*) of the consciousness skandha and so forth, and **does not bring into conflict** does not bring covering level

assertion into conflict with the true nature of dharmas; for knowledge arisen from thinking he **enlarges on it** steadies [that knowledge] through reasoning; and for knowledge arisen from meditation he **expounds it** gives instruction in the stages of concentration. [Śakra] is saying [Subhūti] teaches the true nature of dharmas without contradicting the dharmas of form and so on that are semiotic concepts, that the warmed [aids to penetration] are produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding], and that [Subhūti] is profoundly wise because he teaches this simply by talking about the nature of the flowers that have been conjured up. Thus [Maitreya] says,

> [Where Subhūti] indicates the true nature of dharmas without obstructing the concept it is the warmed [aid to penetration] aspect. [*Ornament* 2.9ab]

[Śakra], certain that his idea [about Subhūti] is justified, puts himself on record saying, **So it is. The Bodhisattva should so train himself therein** in the Pratyekabuddha path that is like a conjured-up flower **as the Holy Subhuti points out.** Subhūti accepts this by praising [Śakra], saying, **So it is, so it is. So he should train himself.** [Question]: Then [after training] what happens? [In response Subhūti] says, **When he thus trains himself, he does not train himself in the fruit of a Streamwinner, nor in the other fruits of the holy life, up to Buddhahood.** [167] The meaning in all cases is that they do not train with anything as a basis. [Subhūti continues], **When** they **train on those** [Bodhisattva] **stages** the Eighth level and so on, they train **in Buddhahood, or the state of all-knowledge** (he says both because they eliminate cankerous obscuration and obscuration to knowing), because training there their unmistaken training definitely grants them the state of a Tathāgata. And because training in Buddhahood and so on is based on the comprehension of all dharmas he says, **And when they train**

in Buddhahood or the state of all knowledge they train in the immeasurable and incalculable Buddha-dharmas.

After that necessary digression, since after the warmed [aids to knowledge that penetrates reality] they train at the stage of the peaked [aids] he says, **Thereby one trains oneself neither for the increase** of addition to **form, feeling, etc. nor yet for their decrease** taking away. He is saying that ultimately they do not train to decrease or increase, etc., form and so on, and that the peaked [aids to penetration] are produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding]. Thus [Maitreya] says,

> [Where he] explains that form does not decrease and so on is the peaked. [*Ornament* 2.9cd]

[168] After the peaked they train at the forbearance [aids] so he says, they train **neither to appropriate** take as their own **form, etc., nor to let them go** to reject them. He means they do not train for that because they are [skandhas] empty of a subject and so on. [Ārya Vimuktisena, glossing] the *Twenty-five Thousand* also says,

> There is no "appropriation of form" up to, no "appropriation of the knowledge of all aspects" because [a form that is] "empty of subject," up to "empty of nonexisting thing [does not appropriate form" and so on].

[Subhūti] is saying, based on the emptiness of subject, up to, the emptiness of non-existing thing, that there is no appropriation or destruction of form and so on and that the forbearance [aids to penetration] are produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding]. Thus [Maitreya] says,

> [Where he says] the emptiness of a subject and so forth do not appropriate form and so forth is the forbearance. [*Ornament* 2.10ab]

giving and so on as the *Crown Jewel* (*Ratna-cūḍa*) *[Sūtra]* explains. Intending this [Subhūti] answers, **He will** and so on.

After the Pratyekabuddha's path of seeing [Maitreya] has to explain the Bodhisattva's path of seeing that is endowed with qualities belonging to this and the other world, so [Śakra] says, **Where should a Bodhisattva search for perfect wisdom**, i.e., the perfect wisdom that is the Bodhisattva's path of seeing? [170]

This path of seeing, in brief, you should know to be the [extraordinary] meditative stabilization, wisdom, and associated [mental factors] immediately after the ordinary highest dharma [aids], and you should understand further that just that is subdivided into exactly these following sixteen mental instants: forbearance and knowledge of dharma in suffering, knowledge of dharma in suffering, subsequent forbearance and knowledge of dharma in suffering, and subsequent knowledge in suffering. Similarly with origination, cessation, and path. Furthermore you should take the mental instant [not as a split second, but as lasting until] the production of the knowledge of what is to be known is complete.

Some [cite the *Treasury of Knowledge* and] explain, "It is a path of seeing because it sees what was not seen and it has fifteen instants." They are wrong because the private knowledge without outflows with experience of the truth of suffering that eliminates the canker eliminated by the path of seeing, governed by earlier analysis of the dharma governed by the truth of suffering on the path of preparation, is called "forbearance and knowledge of dharma in suffering." The knowledge that realizes freedom after the forbearance is called "knowledge of dharma in suffering." The knowledge without outflows with private direct experience that "in the forbearance and knowledge of dharma in suffering, and knowledge of dharma in suffering is this subsequent [state] of noble dharmas," after knowledge of dharma in suffering, is called "the subsequent forbearance and understanding of suffering." The knowledge that accurately

determines what subsequent forbearance and knowledge is is called "subsequent knowledge." You should understand the forbearances and knowledges for the rest of the truths, as appropriate, in the same way. It is tenable that the path of seeing is just these sixteen instants, otherwise, if it was just fifteen instants, it would not accurately determine the subsequent forbearance and knowledge of the path. Qualm: The last subsequent knowledge of the path instant would not be a path of seeing because it would not see what was not seen. [Response]: In that case the path of seeing would have only twelve instants, [not fifteen], because the subsequent knowledge instants for the three truths of suffering and so on would not be paths of seeing either, because they too would not see what was not seen. It is surprising you do not assert that, is it not? Thus [Maitreya] says,

> They talk about this path of seeing in the knowledge of paths, with its benefits, as four forbearance and knowledge instants for each truth. [*Ornament* 2.11]

In that [path of seeing], forbearance and knowledge of dharma and knowledge of dharma see through objects, [i.e., are knowledge of the emptiness of all dharmas]; subsequent forbearance and knowledge and the subsequent knowledge see through subjects, [i.e., know that the emptiness of all dharmas qualifies the knowledge of the emptiness of all dharmas too]. You should know that in all the forbearances and knowledges yogis are coursing in signlessness.

[171] Some say you cannot eliminate something if all its causes are present, so at the time of what is to be eliminated by seeing suffering you eliminate [the causes, settling and so on, that are the true] origination [of that suffering]; just because of that you realize cessation, and [at that time] you develop the path because otherwise that would not be possible. It is similar for origination and so on too. Thus, because the Mahāyāna path of seeing is a one-result clear realization, view it as a clear realization in a single instant. And

yet the clear realization still has sixteen instants because it is a private analytic realization (*prativedhana*) that removes mistakes about each truth. Hence there is a proper distribution of locations for candidates [for Stream-enterer] and so on.

Others say that because of the mistake of accepting truly real things, the mass of [wrong] views of the true body and so on, and the crush of the cankers of desire and so on arise. Freedom, they say, is from the [correct] non-apprehending view, and all remaining aspects of meditation are just for that purpose, serving as a preparation for that. Thus, when the power of the meditation of those cultivating the set of absences of own-being, selflessnesses, or emptiness of all dharmas explained [on pages 95-97] is complete, a knowledge with all dharmas for its object, that is without outflows and is a private analytic realization of reality (*sva-rūpa*) in all its aspects arises. This follows from [Dharmakīrti's] axiom that,[25] "When something is itself, in its one non-fractured nature, a valid cognition, what other unseen part is there for valid cognitions to see?" Hence the path of seeing is a clear realization in a single instant because it is a private, analytic, clear realization.

And yet, those who follow the finer path for going forth think: When the path of seeing is just one instant it is a private analytic realization of all aspects so there would be no other meditation on the path of seeing by way of further aspects. How would there then be locations for candidates [for Stream-enterer] and so on? Let this be [the explanation: In the context of arguing that valid cognition knows its object completely, but that does not mean there are no further aspects to be known, Dharmakīrti says],

> But could an error not cause latching onto a different property? [They see] a silver aspect in mother of pearl, for instance, because of seeing a similar quality in the form.[26]

As long as there is still error it causes other superimposed aspects. Thus, there is a proper distribution of locations for

the Eighth [candidate for Stream-enterer] and so on because there are still other meditations in other forms or aspects for the eradication of cankers et al. that originate from that mistake. Just this informs the logic behind the statement that even though the path of seeing is a single-instant clear realization it is a clear realization with sixteen instants. Hence, even though a consciousness grasps a reality in all its aspects it is able to remove the superimposed aspect of just the part with which it is intensely familiar. It validly cognizes just that because it destroys the obscuration that is an impediment to it, but not to any other, just as the fact that [sound is produced produces just the knowledge that it] perishes in an instant and so forth, [not other aspects of the knowledge of sound]. You should not say on this account, "There would be nothing to make nobles superior to ordinary beings," because they are superior just to the extent that knowledge is free[27] from the cause of error, because they have removed [a superimposed] aspect. [172] But enough of this digression.

So Śakra, then, says to Subhūti, **Where should a Bodhisattva search [for perfect wisdom]**, i.e., whose exposition of [the path of seeing] should they practice and cultivate?

Sometimes just on the Tathāgata's authority somebody else gives an exposition when a topic that has come up in the course of the discussion is being examined, but having in mind that the Lord primarily authorizes Subhūti to demonstrate the Perfection of Wisdom [Śāriputra replies to Śakra], **In the exposition** demonstration **of the Venerable Subhuti.** Because [Śakra] has forgotten [what Subhūti said in response to Śāriputra's earlier suspicions on page 28] about the Tathāgata's authority, he says, **Through whose might** and so on, [and Śāriputra] who, as earlier, does not see that Subhūti would otherwise be able [to give such a discourse] says, **Through the Tathāgata's might and on his authority.** Because of his respect for the Tathāgata and to demonstrate that he is free from conceit [Subhūti] says, **It is indeed the**

Tathāgata's might, Sakra, by which I teach the perfection of wisdom.

[173] Now, to make a presentation of the path of seeing by discussing its aspects [Subhūti] says, **And when you ask 'Where should a Bodhisattva search for perfect wisdom?,' the answer is: He should not search for it in form nor in any other skandha, and so on; nor in that which is other than form, or other than the other skandhas.** [Dignāga] says, "the Perfection of Wisdom is nondual knowledge. It is the Tathāgata,"[28] so **perfect wisdom** here is the Tathāgata. It is axiomatic that, "You [Nāgārjuna] assert that a dependent arising is itself an emptiness,"[29] hence the word **form** and so on is a locution, [not for the form skandha and so on, but] for the suchness (*tathatā*) of the form [skandha] and so on. Even though [the path of seeing] is the basis entity [in the form of nondual knowledge and emptiness], because of the dictates of language he has to talk about it as a [covering level] entity with a limit. Here, then, [following Maitreya], is what this means: You should not search for a Tathāgata entity based on the basis provided by the suchness of form and so forth, **nor in that which is other.** This indicates that you should also know not [to search for] the suchness of form and so on [based] on [the basis provided by] the Tathāgata or anything else. The *Twenty-five Thousand* [*Large Sutra* 216-17] says this extremely clearly: "The Tathagata, Śakra, cannot be apprehended in the Suchness of form nor the Suchness of form in the Tathagata, nor the Tathagata in anything other than the Suchness of form, nor the Suchness of form in anything other than the Tathagata," and so on.

Qualm: There is no other dharma besides those two so how could they not search for the Perfection of Wisdom in form and so on. Having anticipated that with, **And why?** he says, **Because perfect wisdom is not one of the skandhas, nor yet other than they.** [174] Here is the meaning of this statement: **Form** that is a truly real basis is not **perfect wisdom** the state of purification because it is a mistake. Hence impure[30] form and so on that is a basis is not the special

cause of the purified Tathāgata. Hence you should not search for the Perfection of Wisdom in form and so on, **nor in that which is other** because any other dharma different to that is similarly a mistake in true reality. But still [Bodhisattvas] know [a covering level] form and so on that is not as it seems to be.

So here is what [Maitreya] is saying: Ultimately the suchness of form and so on and Buddha are the same, so a base and based-on do not exist. Hence [Subhūti] does not accept the place they have in the discourse about them. The forbearance and knowledge of dharma in suffering is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

[Śakra's] knowledge opens up when he hears about just one aspect, so he describes the aspects of all four instants—the knowledge of dharma in suffering and so on, saying, **This perfection of wisdom, Subhūti, is a great perfection, unlimited, measureless, infinite.** [Subhūti] accepts that he has given a perfect exposition and says, **So it is**, etc.

[175] Qualm: "Things with X or not-X for their nature arise from causes with an X or not-X nature." [This statement by Dharmakīrti][31] is axiomatic, so if greatness cannot possibly be a cause of the form [skandha] and so on how could the Perfection of Wisdom that emerges with it as objective support be great? Having anticipated this with, **And why?** [Subhūti] says, **Perfect wisdom is great, unlimited** (*apramāṇa*), **measureless** (*aparimāṇa*) **and infinite because form, feelings, etc., are so.** [Given that its cause is infinite because there is no before and after], form and so on is **great** because arising, lasting, and perishing do not exist in true reality.[32] Since the form [skandha] and so on marked by change do not exist they are **unlimited** (*apramāṇatā*), because a delimiting valid cognition (*pramāṇam*) does not apprehend them. Things that have form, as far down as an atom (*paramāṇu*), have a shape as a measure (*parimāṇa*), but formless things have a mark as a measure. Form and so on are

measureless because, like space, you cannot apprehend them because they have no own-being. Form and so on are **infinite** because, like a magical illusion, they have no before and after.

[Subhūti] has made known that the result is great and so forth because the cause is great and so forth. Since settling down even on that [as an absolute truth] is a fetter, he then says, **Hence one does not settle down in the conviction** (this goes with all the following) **that this is a 'great perfection,' an 'unlimited perfection,' a 'measureless perfection,' and an 'infinite perfection.'** [176] What comes about from that [non-settling]? [Subhūti] says, **That is why perfect wisdom is a great perfection** and so on.

Here [Maitreya] is saying that form and so on are great because the Dharma Element is their final nature (*sva-bhāva*). Similarly, they are unlimited. As above, like space that is immeasurable, they are measureless. Form and so on are infinite because they have no own-being and hence are not at the extreme of permanence or annihilation. The knowledge of dharma in suffering, the subsequent forbearance and knowledge of dharma in suffering, the subsequent knowledge of suffering, and the forbearance and knowledge of dharma in the origin, respectively, are produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [understandings].

Expounding on the meaning of infinite via a negation of the four [truth of] origin aspects [Subhūti] says, **Perfect wisdom is an infinite perfection because objects** (*ālambana*) **as well as beings are infinite.** Explaining this summary statement he says, **Why does the fact that objects are infinite make this perfect wisdom infinite? Perfect wisdom is an infinite perfection because one cannot get at the beginning,** i.e., prior cause, **middle** the time it exists, **or end** final perishing **of any dharma.** [Because (*yataḥ*) perfect wisdom] has no beginning and so on, therefore (***tataḥ***) [it is infinite]. Summing up he says, **In that way** as in this explanation **the perfection of wisdom is an infinite perfection by reason of the infinitude of objects.**

[177] He thus, based on the fact that the first objective support (*ālambana*) is infinite, negates the cause aspect, [i.e., the first of the four origin aspects: cause, origination, product, and condition]. To negate the second, condition aspect, he discusses the fact that the second objective support is infinite, saying, **Moreover perfect wisdom is an infinite perfection because all objective facts are endless and boundless, and their beginning, middle, or end are not apprehended.** They are **endless** (*ananta*) because they have no prior or later limit (*anta*). They are **boundless** (*aparyanta*) because the time when something exists is bounded (*paryanta*) because it requires the twin limits. That is not there. He says just that with, **and their beginning** and so on. Qualm: We see a prior limit insofar as a given result conforms to its cause's presence or absence, a final limit in things obviously at their last instant, and a middle that is this definite, present state of existence so why should we not apprehend a beginning, middle, and end? Having anticipated this doubt with, **And why?** Subhūti says, **For one cannot apprehend** (supply: when analyzed, with either imaging (*sākara*) or non-imaging (*nirākāra*) knowledge) **the beginning, middle and end of form, etc. In that way,** i.e., not only in the aforementioned way **the perfection of wisdom is an infinite perfection by reason of the infinitude of objects.** Having explained how the objective support is infinite in two ways, he says beings are infinite with, **And further again, a being is endless and boundless. And why?** (anticipating the same doubt) **because one cannot get at its beginning** and so on (supply the above explanation here too). That negates the product aspect based on the first infinitude of beings.

[178] There are those who do not understand the aforementioned infinitude of beings because of the intensity of their settling on things [as real] that has been there for a time without beginning. To teach them the second infinitude of beings [Śakra] says, **How is it that perfect wisdom is an infinite perfection by reason of the infinitude of beings that**

have no prior limit, no beginning. His **how** is rejecting [the notion], so his idea is that they can be counted. Knowing what he has in mind [Subhūti] says, **It is not so because of their exceedingly great number** (*gaṇanāyogena*) **and abundance.** Understand *gaṇanāyogena* as follows: A number (*gaṇanā*) is [any one of sixty] numbers (*saṃkhyā*) starting from one. [Beings] are not connected with (*saha ayoga*), i.e., do not have [any of] those [numbers]. The [negative prefix] *a* is merged in pronunciation [with the *ā* at the end of *gaṇanā*].[33] As for the meaning of **abundance** (*gaṇanā-bahutva*), [there are sixty numbers: 1 to 10^{58}]. Just as you call the number in the sixtieth place an *asaṃkhyā* ("[a number] without a number [above it]"), so too something with an infinite number takes a huge amount of counting (*gaṇanā-prācurya*). [Śakra, thinks]: If beings are not infinite in these two ways that would be expected, why, then, are they? [He voices this qualm] saying, **How then, Holy Subhuti, is perfect wisdom an infinite perfection by reason of the infinitude of beings.** [Subhūti], to explain with his statement, says, **What factual entity** (*dharma*) **does the word 'being' denote?** Through the might of the Tathāgata [Śakra] knows the true reality of a dharma and says, **The word 'being' denotes no dharma or non-dharma.** The word "being" does not **denote a dharma** because [the word dharma means] having its own identity (*sva-rūpa-dhāraṇāt*), [and] in true reality a dharma that is caused [179] does not exist. And it does not denote a **non-dharma** because you cannot have a negation of a particular that is not there. [Rhetorical question]: Why then is this conventional expression "being" so well known? [In response Śakra] says, **It is a term that has been added** on insofar as it is merely a superimposed covering level [truth] **as something adventitious, groundless, as nothing in itself, unfounded in objective fact.** The four words beginning with **adventitious** are because cause, origin, product, and condition aspects are precluded. Asking if, when cause and so on are precluded, you somehow or other get the existence of a causeless being Subhūti says,

Has thereby any being been shown up? And [Śakra] says **No indeed**, the existence of a basis is impermanent because, [as Dharmakīrti says], it is axiomatic that, "A causeless thing would exist or not exist permanently because it would not be contingent on anything else. Things have a specific duration because they are contingent."[34]

Now, applying his statement to the topic of infinity [Subhūti] says, **When** on the mere covering level **no** truly real **being at all has been shown up how** through connecting number and so on with them **can there be an infinitude of beings?** His idea is that there could never be [an infinity of beings] because what is being counted does not exist. [180] He says just this with, **If a Tathagata, with his voice** (*ghoṣa*) **of infinite range** the words with which he instructs beings in infinite world systems, **with the deep thunder** (*nirghoṣa*) that reverberates for a great length of time **of his voice** (*svara*) **should pronounce, even for aeons countless as the sands of the Ganges, the word 'being' 'being,'— would he thereby** by the mere [fact that he does so on the] covering level, or because his statement exists, **produce, or stop, any being whatsoever, either in the past, future or present?** Take *svara* as what the palate and so on make, and the two phrases as qualifications of it. The word **even** [stresses] not for just a short time. [Śakra] says, **No indeed** having in mind [Dharmakīrti's statement] that, "Words are governed by [what the speaker] wants to say, so they are not arbitrary (*na kutra santi*). Were [the speaker] to establish a fact just from that, everything would prove everything."[35]

Qualm: Since words are used in line with real things (*vastu*) you have not established that they are governed by [what the speaker] wants to say, so why could this [large number of beings] never be? Having anticipated this with, **And why?** Śakra says, **Because a being is pure from the very beginning** because from the very first it is unspoiled by the fault of conforming to a cause and so on, and is **perfectly pure** because it does not have the fault of causelessly having its own identity. He is saying a being who is caused

or not caused does not exist, so how could the fact that words are used in line with real things disprove that [the word "being"] is governed by [what the speaker] wants to say.

Others, however, explain differently. They say an agreed term (*samaya*) is made for the purpose of conventional expression (*vyavahāra*), not from [some supernatural] inclination [of god to connect a word with a particular meaning]. A conventional expression is because of [pervasive] strong inclination (*adhyavasāya*) for [a real thing] with its own mark, because [a private idea] with a general mark has no real basis (*avastutva*) [that interlocutors could equally access]. So the conventional expression is not because of [the real thing] with its own mark, for which there is a term (*sāṃketa*), because it [the term] does not conform strictly to its [the real thing's] duration, [because the real thing is there before people agree on the word they use for it]. Hence [a being] is **pure from the very beginning** because [a being] in its nature is unsullied by ideas about what words express. And a term is not for the conventional expression that is for the real thing, because [the real thing] is seen before [the word for it]. Hence [a being] is **perfectly pure** because it is similarly unstained by that fault too. Hence that words are used for the purpose of conventional expression in line with real things is impossible, and does not disprove that [the word "being"] is governed by [what the speaker] wants to say.

Thus others think that Śakra intended the following when he explained in that manner: In true reality the utterance of [the word "being"] is not formed, and yet [the word "being"] is not identical with the real thing. Hence [Subhūti] [181] has made it clear that beings are infinite on the language covering level "because of their exceedingly great number" (*gaṇanāyogādinā*) and so on.

[Subhūti says], **In this way also**, i.e., not only in the aforementioned ways in which beings are infinite **perfect wisdom is an infinite perfection by reason of the infinitude of beings.** To sum up he emphasizes in a different way and says, **In this manner also the infinitude of perfect**

wisdom should be known from the infinitude of beings. The word **also** is for emphasis.

That negates the condition aspect based on the second infinitude of beings.

Because the demonstration of the Dharma by the Lords is not fruitless [the *Sūtra* then] says, **Thereupon the *Gods* around Indra, Brahma** the leader of the Sahā world system, **and Prajapati**, i.e., world protectors, **and the hosts of men and women around the Rishis** Viśvāmitra and so on **thrice shouted forth in triumph** having understood subject-object selflessness from just the aforementioned demonstration: **Hail the Dharma! Hail the Dharma! Hail the Dharmahood of Dharma!** The ***sma*** [in *udānam udānayanti sma* "shouted forth in triumph" makes the present tense form act like] a past active participle. An ***udānam*** ("a shout"), i.e., a delivery (*dāna*) informed by (*upeta*) [that understanding of selflessness], is a statement made with the rapture of understanding. That [statement] is just the **Hail** and so on. Śakra, [i.e., Indra] and the others praised noble Subhūti because he is their spiritual instructor (*kalyāṇa-mitra*) so [the *Sūtra*] says, **And they added: Beautifully has Subhuti the Elder just now indicated** by being intent on making no mistakes, **demonstrated** by its own marks, [182] **shown** by its general marks, **and clarified** by them both **how a Tathagata comes to be manifest in** the path of seeing because [a Tathāgata] is manifested either as it or through it.

Because, through just the Tathāgata's might, they have made manifest the aspect of the second instant of the origin [the *Sūtra*] says [the gods say], **As a Tathagata we shall henceforth**, i.e., starting from now **regard that Bodhisattva who possesses** has got and not lost **the fullness of this** the path of seeing **perfection of wisdom and who dwells in it**, i.e., has realized the unrealized goal. They are thinking that he will definitely reach the rank of Tathāgata, [or is a "potential" Tathāgata].

[Maitreya] is saying [the gods say a Bodhisattva] standing in that [Perfection of Wisdom] is certain that the

form [skandha] and so on with the Dharma Element as its essential nature is the Tathāgata. The knowledge of dharma in the origin is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

[The Lord, who] experienced this reality earlier when he was at the Bodhisattva stage agrees and says, **So it is, O Gods!** And he says just what he experienced earlier with, **So did I, when I met the Tathagata Dipankara in the bazaar** rows of stalls **of Dipavati, the royal city** king's city, [183] **possess the fullness of this perfection of wisdom, so that Dipankara, the Tathagata, predicted that one day I should be fully enlightened, and said to me: "You, young Brahmin** (either a general form of address like "child of good family" or the Lord's name at that time) **shall in a future period** a future time, **after incalculable aeons** (a sixty digit number is called an incalculable; an eon is defined by that number) **become a Tathagata.** To set him apart as the Teacher *par excellence* he says [Dīpaṃkara said he would become] **a Tathagata, Shakyamuni by name,—an Arhat, a right and perfect Buddha, endowed with knowledge and virtue, Well-Gone, a world-knower, unsurpassed, tamer of men to be tamed, teacher of Gods and men, a Buddha, a Blessed Lord.** He is **Shakyamuni** because he takes birth in the Śākya clan, and through his natural restraint from every aspect of the unwholesome has a sage's (*mauneya*) body, speech, and mind. The fact that he is a sage and hence is the perfectly complete Teacher indicates that he shatters the hindering god Māra [when he comes to tempt him sitting beneath the Bodhi tree], because he first becomes a perfectly complete Teacher by shattering him. The three epithets **Tathagata, Arhat,** and **right and perfect Buddha** indicate a perfect (*sampat*) Teacher. The perfect Teacher is both a perfect orator and a perfect practitioner. There, saying he is a Tathāgata, who explains (*gada*) the dharmas just as (*tathā*) they are, says he is a perfect orator because he gives an unmistaken exposition of dharmas. The perfect practitioner

has both perfect knowledge and perfect abandonment, [i.e., has perfectly eliminated what needs to be eliminated]. There, saying he is an Arhat who has destroyed (*hatavat*) the enemies (*ari*)—the cankers of greed and so on that are enemies in the sense that they attack all wholesome dharmas, says he has perfect abandonment. [Dīpaṃkara] says he has perfect abandonment before he says he has perfect knowledge because that comes before that. He is a **right** unmistaken **and perfect Buddha** (*saṃbuddha*) who fully (*samantād*) understands (*avabodha*) dharmas, because he has unmistaken all-knowing knowledge. By saying that, he says he has perfect knowledge. He is saying that because the Lord gives an unmistaken exposition of dharmas, because he has eliminated all cankers, and because he understands dharmas in all their aspects he is the unique, complete, perfect Teacher. Those outside [the Buddhist fold] are not true (*bhūta*) teachers in this way because they have not destroyed all the cankers and hence do not give an unmistaken exposition of dharmas. And even if Listeners and Pratyekabuddhas have destroyed all cankers and are true teachers, still they do not understand dharmas in all their aspects and hence are not teachers of all dharmas in all their aspects. This sets out the fact that the Lord, for the aforementioned reasons, is a true Teacher and a Teacher of all aspects. It shows why he is the perfect Teacher. **Endowed with knowledge and virtue** (*vidyā-caraṇa-sampanna*) indicates what caused him to become a perfect Teacher. There "knowledge" is right view, and "virtue" is the right thought and so on that are the other [seven] limbs [of the eightfold noble path], because when you see with [the eyes of] right view you go with right thought and so on acting as feet (*caraṇa*). The idea is that otherwise, sightless and without limbs, you cannot go. He is "endowed with," i.e., has them. Alternatively "knowledge" is the training in higher wisdom, and "virtue" the training in higher mind and morality. This takes "virtue" [184] as preparation (*puraś-caraṇam*) in the form of the earlier groundwork for wisdom. "Knowledge"

is the earlier word [in the compound] because when it is pure morality and concentration are pure. The words "knowledge and virtue" indicate the three trainings because seeing with that eye-like wisdom, and going on that pair of feet-like morality and concentration you reach your destination.

By saying **Well-Gone** (*sugata*) he explains how the Teacher is perfect in those two ways. Thus he is a *sugata* who is (*gata*) beautiful (*śobhanā*) like a beautifully formed body (*surūpa*), because the extraordinary path is perfect knowledge and perfect elimination [of what is to be eliminated]; or he is a *sugata* from whom [faults are] totally (*suṣṭhu*) gone (*gata*) and will not come back again, like someone who is well after a fever has broken (*sunaṣṭa*); or he is a *sugata* into whom [all good qualities] have gone (*gata*) with none remaining, like a pot that is brimming (*suparipūrṇa*). These three are the reasons for being superior to those outside [the Buddhist fold] who are free from attachments, those in training, and those beyond training. Thus those outsiders who are free from attachments are (*gata*) not beautiful (*śobhanā*) because they are mistaken about self; [the faults of] those in training are not totally (*suṣṭhu*) gone (*gata*) because they are reborn in cyclic existence; and [all good qualities], with none remaining, have not yet gone into those beyond training because they are prevented from knowing all that is to be known. The perfect Teacher acts in two ways. First, by saying he is a **world-knower** he shows his action of seeing whether the world is capable or incapable [of achievement]. A "world-knower" is so called because of understanding whether the world is capable and incapable [of achievement]. Thus the Lord, [after gaining full enlightenment beneath the Bodhi tree], surveys the world with his perfect Buddha eye three times during the night and three times during the day to see who is lacking and who is prospering and so forth. Second, by saying he is an **unsurpassed tamer of men to be tamed** (*puruṣa-damya-sārathi*) he shows his action of leading those who are capable [of achievement].

Thus the Lord, having surveyed the world to see whether it is capable or incapable [of achievement], leads the capable —just those "persons" (*puruṣa*) who are "to be tamed" (*damya*), i.e., who are worthy of taming or who can be tamed, because he serves as "the leader" of their "caravan" (*sārathi*). Leading is the action caravan leaders do because they steer you away from the wrong path and make you set out on the right path, and because they arrange special qualities, like the leader of a caravan of horses and so on, [who tames the horses and makes them go in a orderly manner]. The word **unsurpassed** is to distinguish the tamer's action as special. It is to make it clear that he is the tamer even of certain persons to be tamed like Ārya Sundarananda, Aṅguli-māla, Kaśyapa of Urubilvā, the Mahārāja Kaphiṇa and so forth who had intense attachment, hatred, stupidity, and pride and were very hard to tame. And by saying he is **teacher of Gods and men** he indicates where that action of leading the capable is located, because even though the Lord is the Teacher who gives advice to all beings without discrimination about the path to heaven and emancipation, still the primary location of the Lord's action as "teacher" is where one discerns a demonstration of the noble truths and attainment of the results of spiritual life. There he gives advice about things as they really are to the "Gods and humans" (*manuṣya*) who are the receptacle for it. By saying he is a **Buddha, a Blessed Lord** he says just who has the greatness of these fine qualities. There one who understands (*avabodha*) every topic and hence has supreme intelligence (*buddhi*) [185] is a "Buddha." Here make [the word *buddha*] end with the letter *-a* as in the list of examples [of words ending in *-i* changing to words ending in *-a*, starting with the word] *arśa* and so on [in the *Book of Lists* (*Gaṇapāṭha*)]. Intelligence is supreme when it has nine aspects: all-knowing knowledge, effortless knowledge, knowledge that makes advice unnecessary, knowledge of the elimination of all cankerous obscuration and its residual impressions, knowledge of the elimination of all obscuration to knowing,

the capacity to totally do what all beings need, perfect compassion, perfect inexhaustibility, and perfect uniqueness. He is **a Blessed Lord** because he has the "regal bearing" and so forth [listed on page 7].

Again **the Gods**, through the might of the Tathāgata, having taught the third instant aspect [of knowledge] in the origin say, **It is wonderful** because the fact that the Perfection of Wisdom is not produced in true reality but still produces the knowledge of all aspects on the covering level is totally beyond the ken of all foolish beings, **O Lord, it is exceedingly wonderful** because it is superior to [the knowledge of] Listeners and so on, **O Well-Gone, how much all-knowledge** the subsequent forbearance and knowledge [of dharma] in the origin **is nourished**, i.e., produced by the practice of non-appropriation and not-letting-go, **and promoted**, i.e., stabilized by preventing all obstructing dharmas **in the Bodhisattvas, the great beings, by this perfection of wisdom**. The locution "how much" incorporates the forbearance and knowledge of dharma in suffering and so on. Thus the *Middle Mother of Victors* [*Large Sutra* 221] says, "It is wonderful, O Lord, how much this perfection of wisdom promotes the knowledge of all aspects by means of non-appropriation and not-letting-go."

[Maitreya] is saying [the gods are saying] that all dharmas have the Dharma Element as their essential nature, so a Bodhisattva standing in the Perfection of Wisdom does not cultivate appropriating or letting go, etc., of any of them. The subsequent forbearance and knowledge of dharma in the origin is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

The second, Śakra Chapter, of *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament CHAPTER TWO, *Light* CHAPTER THREE:

Reverence for the Perfections that Hold Immeasurable Good Qualities and for Reliquaries

[The *Sūtra* then says, **The** *Lord* **saw that the Gods were assembled and seated, and that the monks, nuns, laymen and laywomen were assembled and seated, and taking the Gods of the realm of Sense Desire, the Gods of the realm of Form, the Brahmakāyika Gods, the Parittaśubha Gods and so on as witnesses he spoke thus to the Gods lead by Śakra.**] The Lord saw each of **the gods of the realm of Sense Desire** and so on individually. Taking some of them as **witnesses he spoke** to teach the fourth instant aspect of the origin. Thus he says to them, **Gods! Mara** the god Māra Kāmadeva, **and his hosts** those goddesses who are on his side, **who are on the look out** looking **for an entrance** that exists, **seeking a entrance** seeking a chance **to do harm will find no chance** to the extent there is a flaw or a chink [in their armor of knowledge and compassion] **to harm either a son or a daughter from a good family** (he is being polite) **who takes up this** subsequent knowledge of the origin **perfection of wisdom, who bears it in mind, preaches, studies and spreads it.** Ārya Vimuktisena says [in explanation of "a son or a daughter from a good family" at *Large Sutra* 475-76], "He mentions male and female to make it known that eunuchs and castratos and so on [who protect the harem of an ordinary king] are excluded from obtaining [this]; he does not specify a particular caste to make it known that all four castes are pure; he uses the word "family" to make it

known that [188] someone in a perfect line of descent, [i.e., a Bodhisattva or potential Bodhisattva] is entitled to the true Dharma; he uses the locution "sons or daughters" to make it known that [the Bodhisattva community] mirrors the people who have gone forth [to homelessness, i.e., the community of monks and nuns]; he uses the words "either . . . or . . ." to make it known that even someone who has to experience a bad lot in life because of the accident of birth or whatever is still entitled to this." **Men** beings in human form **and ghosts** the *yakṣas* and so forth **will also be unable to harm them.** The word **also** (*api*) is based on what precedes and incorporates [the "who are on the look out for a chance . . . will find no chance to harm . . . who takes up this perfection of wisdom" and so on]. **Nor will they die an untimely death,** i.e., a death that happens for some reason or other even though there is life yet to live. [The Lord] has in mind that all this does not happen because they have developed friendliness and so on into a stream in their minds. Thus the *Middle Mother of Victors* [*Large Sutra* 221] also says, "Neither men nor ghosts can gain entry . . . for . . . they have developed friendliness, compassion, sympathetic joy, and impartiality . . . and that without taking them as a basic fact."

[Maitreya] is saying [the Lord says a Bodhisattva] should cultivate the four immeasurables informed by the belief that they have no own-being, and that the subsequent knowledge of the origin is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding]. Therefore Ārya Vimuktisena says, "At the eighth instant of the path of seeing Bodhisattvas need the immeasurables otherwise, because they would not depend on beings, at the ninth instant they would fall into a cessation."

[189] About the topic of the first instant aspect of stopping [the Lord] says, **Those deities who have set out for,** i.e., proceeded, inspired by earlier prayers and so on, in the direction of **full enlightenment, but who have not yet taken up, born in mind, studied, and spread this**

the opposite to that, **or the woods** (*atavī*) the upper part of a forest (*araṇya*). [The Lord] says this about the four modes of behavior [of the person, i.e., whether the person is walking, standing, sitting, or lying down]. [Ārya Vimuktisena says],

> There "fear" is worry that what they don't want is going to happen, and they are "stiff with fright" when they do not take steps to deal with it.

The [future tense] *bhaviṣyati* ("will experience") is because it is there after not being there; the *utpatsyate* ("will be") is a connected on-going existence; the [negating particle] *na* ("never") is connected [in Sanskrit] with what precedes, [and in English with what follows]. Because [the person] has become habituated to all emptinesses is the idea. [The Lord] also says in another place that, "A Bodhisattva who has fully understood emptiness is free from all fear."

[Maitreya] is saying [the Lord is saying] that the emptiness of an essential nature is the innate form of a form. The forbearance and knowledge of dharma in stopping is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

About the topic of the second instant aspect of stopping, the [four] Great Kings Virūḍhaka and so on say, **It is wonderful, O Lord, that** even though in true reality they do not get at the beings of the three vehicles **those who take up, etc. this perfection of wisdom, etc. should** on the covering level **discipline beings in the three** Listener, etc., **vehicles, and yet not perceive any being. We, O Lord, will protect such a being.** You should take this as teaching that the result of taking up the Perfection of Wisdom and so on is Buddhahood, because, based on two truths, it indicates that it is the cause that brings about fully the welfare of beings.

Hence [Maitreya] is saying that when [Bodhisattvas] turn over their wholesome roots to the Dharma Element, [i.e., to the foundation that causes and encompasses all Buddhadharmas] the result is reaching the state of a

Tathāgata. The knowledge of dharma in stopping is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

Śakra, Brahma, and the other gods likewise promised, "We will arrange for work at the shelter, defense and protection of the follower of perfect wisdom." [191] They say this to make known that the Perfection of Wisdom is great, to make known that they are serving the Teaching, and to make known that they are grateful to the Lord. They say **shelter, defense and protection** because they act to alleviate trouble caused by the three sorts of unwholesome karma experienced in this life, after rebirth, and in some other category, respectively. Alternatively, they say "shelter, defense and protection" because they alleviate problems that happen because of gods, humans, and both gods and humans respectively. These are, for instance, plagues, famines, lightning strikes and so on that are reckoned just the workings of the unwholesome, nothing else; when the crops have ripened for harvest and so on but there is a famine and so on because of the havoc wreaked by war (these are contingent on the activity of living creatures and not reckoned divine, even though the gods are there, because there is no result without the karma); and problems that happen because of the working of both. Karma to do with humans and gods is all there is. As they say, "The karma of gods and humans makes the world go round."

[192] [Śakra], forging a connection to the topic of the third instant aspect of stopping, says **It is wonderful, O Lord, that by taking up, etc. this perfection of wisdom, one should gain** at the preparation stage, **and obtain** at the subsequent stage **so many** (because they give shelter, defense, and protection times without number) **of these** aforementioned **advantages** benefits **even here and now,** i.e., in this present birth. Having thus shown there is a connection [Śakra] asks a question about the aspect, saying, **Does one, when taking up the perfection of wisdom, take up all the six perfections?** He uses the locution **six perfections**

intending that the main Perfection of Wisdom, [i.e., the non-dual Tathāgata fundamental stage that is the antidote to all settling] includes the secondary Perfection of Wisdom [i.e., the preparation and subsequent stages] too because he says, **Does one include the five perfections of giving and so on when taking up the perfection of wisdom?** [The Lord] says, **Yes**, intending that since the main Perfection of Wisdom arises when there is an unmistaken understanding of all dharmas, therefore all purification dharmas are included with it.

[Maitreya] is saying that [this part of the *Sūtra* says] that all aspects of antidotes are included in the Perfection of Wisdom and that the subsequent forbearance and knowledge of stopping is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

Expounding on the fourth instant aspect of stopping the Lord says, **And further, by taking up, etc. the perfection of wisdom, one gains advantages even here and now. Listen and attend well and properly, and I will teach you which ones they are.** I have explained **listen** and so on [on pages 137-38]. Alternatively, **listen well** because [such listening] is good at the beginning because it causes devotion; **listen properly** (*suṣṭhu*) because [such listening] is good in the middle because it backs up (*supṛṣṭhi*) [practice];[37] and **attend** properly because [such attention] is good at the end [193] because it causes liberation. Or else he says **well** and so on because they counteract small, middling, and big faults, respectively. Alternatively, he says **well** and so on to emphasize the words, the meaning, and both, respectively.

[The gods reply **So be it**, and the Lord says], **The quarrels, contentions and contradictions of those who would oppose my dharma** in the sūtras and so on **will simply vanish away** become invisible and hence **and will not abide**, logically, will not get to remain. Because of that **the intentions** the hopes **of the opponents will remain unfulfilled**

unsatisfied. **Those who would oppose** (*maṃsyante*) refers to the Bodhisattvas who, right after this, enjoy meditation on the Mother of Victors. You have to supply this because [the Lord] is talking just about the benefits they get, and he will say immediately after this [in the next line], "for the followers of perfect wisdom those disputes will simply vanish away" and so on. They **would quarrel** (*vigrahītsavya*) seize on (*grahītavya*) contradictions (*viruddha*) in their mind; **contend** (*vivaditavya*) voice (*vaditavya*) contradictions (*viruddha*) with their voice; **and thus contradict** (*virodhayitavya*) make incoherent (*vighaṭayitavya*) with both [mind and voice]. Alternatively, the three words **would quarrel** and so on are for making the words, the meaning, and both incoherent. [194] Having anticipated the question, "But how can an argument to which they are exposed vanish unless someone else corrects them?" with, **And why?** he says, **Because it is a fact that for those who take up** and so on **the perfect wisdom those disputes** grounds for controversy **will simply vanish away, and will not abide.** He is saying it is in the very nature of things that persons who have cultivated the Perfection of Wisdom will right themselves just through the operation of that. I have already explained **take up** and so on [on pages 29, 42, and 189]. Alternatively they **take up** by hearing a summary, **bear in mind** by paying attention, **preach** by reciting books (*pustaka*), **study** by comprehending the meaning of texts (*grantha*), **spread, demonstrate, and expound** by explaining a topic without contradicting direct perception, inference, or scripture, respectively, or by demonstrating that the three categories of imaginary and so on are not produced.[38] They **proclaim** by expounding through recitation alone, and **repeat** by making [a recitation of the text they have learned during the day] during the first part of the night [just before going to sleep]. With different surpassing aspirations to turn over [all their merit] to enlightenment [for the sake of others] they accomplish these [practices of] properly taking up [the Perfection of Wisdom] and so on.

In conclusion [the Lord] says, **This is one** (*imam api*) **advantage here and now.** The word *api* is because the advantage [the Lord] is discussing is not the only one.

The Lord, having thus taught that the splendor (*tejas*) and power of the Perfection of Wisdom calms all troubles, to further explain by example says, **There is an herb, Maghi by name, a cure for all poison** since it counteracts all plant, etc., toxins. This identifies it. **Suppose a viper** a creature with a poisonous bite, **famished, looking for a meal, set on eating, were to see a creature,** i.e., some class of being like a frog and so on, **and pursue** thinking to make a meal of it, **following** tracking **the scent** the smell of its flesh and so on, **in order to eat it; but if that creature went to a patch of that herb and stood there, then the smell of that herb would cause the snake to turn back** make a retreat. Some books [in introducing this passage] [195] say, "in order to make a fuller investigation [of the Perfection of Wisdom]," based on the fact that a particularly distinguished result arises from a particularly distinguished cause. [They say the Lord is using the example to] say [the Perfection of Wisdom] is hard to find. Certain [beings], though **famished,** i.e., pained by hunger might not be preparing to eat, like [during a fast] to propitiate a god, so [the Lord] says **looking for a meal** to exclude that; and even if they are, some still might not be fixed on the aim and look for a meal so he says **set on eating** to eliminate that. Qualm: How can **the smell of that herb** cause [the snake] to turn back if the creature's scent is not gone? Having anticipated that with, **And why?** the Lord says, **Because the healing quality of that herb is so powerful that it overpowers the viper's poison.** The sentence means that even on the covering level just **that herb,** not others, **is so powerful** because of the operation of cause and effect, "like the sense faculties and so on that are exactly what they are even though some are different [because of special causes]."

[Maitreya] is saying [the Lord is saying] just the Perfection of Wisdom calms all external and internal troubles,

and that the subsequent knowledge of stopping is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

[196] To talk about the first instant aspect of the path the Lord says, **Just so will any quarrels, contentions and contradictions to which the follower of perfect wisdom is exposed, be stilled, appeased and vanish right then** (just wherever they occur is the meaning) **through the splendor, power, strength, and power in reserve of perfect wisdom.** The indefinite pronouns *yāni* and *tāni* together mean *yāni kānicit* (any). **Splendor, power, strength, and power in reserve** indicate just the Perfection of Wisdom's capacity on the paths of preparation, seeing, meditation, and the special paths, respectively. Understand **stilled, appeased and vanish** with the time of [wisdom] arisen from listening, thinking, and meditation, or with the stages of preparation and so on, respectively. [The Lord] reiterates just that with, **Wherever** (*yato yataḥ*, i.e., *yatra yatra*) **they** the ground for disputes **will occur, right there** on that ground **they will stop, vanish, [not grow] nor abide.** These three words and "be stilled" and so on are not different in meaning. Qualm: But how can this be, unless someone else corrects them? As before [on page 194], having anticipated this with, **And why?** to respond [the Lord] says, **Because it is perfect wisdom which appeases** by eradicating active settling on nirvāṇa and so on **all evil,—from greed** (the words **and so on** bring in hatred, etc.,) **to** (incorporating settling on the applications of mindfulness and so on) **seizing on Nirvana** settling on nirvāṇa with and without remainder**—and does not increase it** because it destroys the residual impressions of greed and so on.

[Maitreya] is saying [the Lord is saying] just cultivating the Perfection of Wisdom appeases greed and so on and settling on nirvāṇa, and that the forbearance and knowledge of dharma in the path is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

About the second instant aspect of the path the Lord says, **And the Gods and all the Buddhas, and all the Bodhisattvas, will arrange for the shelter, defense and protection of this follower of perfect wisdom**, and so on. I have already [on page 191] explained **shelter, defense and protection**. Alternatively, [as Ārya Vimuktisena says], understand that they arrange shelter and so on, as appropriate, "from harm from spirits, elements, and inner problems, respectively." Or else understand that they arrange shelter and so on from the three sorts of problem where you yourself are the cause, where a putative other being is the cause, and where a putative other being is not the cause,[39] respectively.

[Maitreya] is saying [the Lord is saying] that the Tathāgatas and so on totally shelter, defend, and protect those who are engaged in taking up, etc., the Perfection of Wisdom, and the knowledge of dharma in the path is produced from such a Perfection of Wisdom with all dharmas as objective support.

About the third instant aspect of the path [the Lord] says, **And further, the speech of the follower of perfect wisdom will become acceptable** (*ādeya-vacana*), **soft** because hearing it gives pleasure, **measured** because the expression exactly matches the meaning, **and adequate** because [Bodhisattvas] are skilled in speaking concisely. Understand that their speech should be accepted (*ādeya-vākya*) because they themselves, having earlier compassionately refrained from killing and so on, standing in the knowledge of all aspects, cause others to stand there, and praise and welcome those others who themselves stand there. Otherwise it would not be speech that should be accepted (*upādeya-vacanatva*). In the *Twenty-five Thousand* [the Lord] says, "He himself will be one who abstains from taking life," up to, "he will praise those others and will welcome them . . . thus this speech will become acceptable" and so on.[40] **Wrath** the mental fury part of anger when confronted with a harmful situation **and conceit** an inflated notion based on the view of the true body **will not overpower him**. Qualm:

Faults are not removed unless something counteracts them, so how could such advantageous qualities arise in them? Having anticipated this with, **And why?** the Lord says, **Because perfect wisdom tames** insofar as it makes them refrain from killing and so on **and transforms** insofar as it makes them use measured speech and so on as they turn towards beings **him. Wrath and conceit he does not increase. Neither enmity** just the part of anger that is a non-absence of a tendency to hostility **nor ill will** fury at beings, sufferings, and problematic dharmas **will take hold of him, not even a tendency** the part of hatred that is a tendency for on-going hostility **towards them.** He has in mind that the Perfection of Wisdom itself counteracts all faults, and that they have cultivated it.

[Maitreya] is saying [the Lord is saying Bodhisattvas] who want Buddhahood themselves refrain from killing beings and so on just through the mentoring power of the Perfection of Wisdom, and, based on that, having stood in the knowledge of all aspects, must establish others in just that too. The subsequent forbearance and knowledge of the path is produced when, with all dharmas as objective support, [a Bodhisattva internalizes] such [an understanding].

To talk about the fourth instant aspect of the path [the Lord] says, **Coursing thus** dwelling in the subsequent [forbearance and] knowledge of the path **he will be mindful**, i.e., mind is not forgetful of a familiar topic **and friendly**, i.e., have non-hate in the form of a love for all beings as for an only child. He talks about the two because [Bodhisattvas] with both, without taking anything as a basis and taking all beings in common, dedicate their entire wholesome root [planted] by giving and so on to highest, right, and full enlightenment. [199] He says about just how love works that, **He reflects, 'If I foster ill-will in myself, my faculties will go to pieces** because nursing malicious feelings distorts the look in your eyes and so on, **my features will be consumed** (*dhakṣyate*) you will be beside yourself and smolder (*dagdha*) **and it is, in any case, quite illogical that I, who have set out**

for full enlightenment, and who want to train myself for it should come under the sway of be at the beck and call of **wrath,'** and so on.

[Maitreya] is saying [the Lord is saying Bodhisattvas] who want to ensure that [the merit of] giving and so on is not extinguished must turn it over to full enlightenment through the power of mindfulness and so on. The subsequent knowledge of the path is produced when, with all dharmas as objective support, [they internalize] such [an understanding]. Thus [the *Eight Thousand* says] in slightly oblique expositions of just the aforementioned aspects that the sixteen instants are all produced, so there is no mistake here. Thus [Maitreya] says:

> [The first instant is where Subhūti] does not accept that the discourse [contradicts the ultimate and covering levels] because suchness and Buddha that are reciprocally base and based-on do not exist; [the second to fifth where Śakra and Subhūti say the Perfection of Wisdom] is great and immeasurable, has no limit, and is infinite; [the sixth and seventh where the Lord says Bodhisattvas] standing in that [Perfection of Wisdom] are certain that their form [skandha] and so on is the Buddha, and do not appropriate and do not let go [of form] and so on; [the eighth and ninth where the Lord says they have] friendliness and so on, [and a knowledge of] emptiness [that stops fear; the tenth to thirteenth where Śakra says the Perfection of Wisdom allows Bodhisattvas] to reach the state of a Buddha, [and the Lord says it] incorporates all on the bright side, removes all misfortunes and diseases, and appeases seizing on nirvāṇa. [The fourteenth instant is where the Lord says] Buddhas give [Bodhisattvas] shelter and so on, [the fifteenth where he says] they themselves stand in the practice of not hurting living beings, up to, the practice of the knowledge of all aspects, and establish beings in those too; [and the sixteenth where he says they] turn over giving and so on to full enlightenment. These are the instants of the knowledge of paths. [*Ornament* 2.12-16]

Take the aids to penetration discussed in the Knowledge of All Aspects [section, pages 36-75] with this path of seeing too. Qualm: In that case, why bring up the Bodhisattva path of seeing again, because in that [same Knowledge of All Aspects section] it presents the Bodhisattva path of seeing where it sets forth the Joyful level and so forth [on pages 95-99]? [200] Response: It is to remove the doubt that that path explained there might not be the Victor's children's path, because [that section] was setting forth "the knowledge of all aspects of Tathāgatas based on their realizing every cause and effect," [while Bodhisattvas only realize a causal path of seeing]. Hence, having zeroed in on just the cause, [this section] gives a separate presentation of the Victor's children's knowledge of paths that is a path of seeing and so on.

Still scholars should examine to see whether the aspects as they are given in the [*Ornament*'s] verses correspond with the topics in the passages [from the *Sūtra*] or not. I have simply presented them, to the extent that I am able, as Ārya Vimuktisena and others have illuminated them in their explanation.

Some explain[41] that this sequence of passages with the aforementioned different topic [of the path of seeing] as its intention does not talk about aspects, and simply implies the sixteen instants of the path of seeing. [They say] you have to view the [already] spoken and [still] unspoken [*Sūtra*] passages that aim to teach the topic of the aids to penetration and so forth like this too. [That is, the *Sūtra* may teach a topic obliquely, and the *Ornament* makes the topic clear.]

Others say these [*Sūtra* passages] do not show the meditation sequence and so on and hence do not teach the series of clear realizations; and so how could they be explaining the topics in the verses of the *Ornament for the Clear Realizations*.

Qualm: Settling on things (*bhāva*) is the root of the heap of cankers such as greed and so on, and repeated meditation

on selflessness stops them, so how, in the absence of that, is there forbearance and knowledge of dharma in suffering and so on? [Response]: There is not, because, even though [the Lord] has given an exposition of all these sixteen aspects in the aforementioned manner with the aim of clearly teaching selflessness, and even though they are in the variety of aspects that he has set forth because of his wish to benefit assembled trainees, still, it is definite that it is in the very nature of dependent origination that the repeated meditation on them produces the path of seeing. It is thus in other [explanations of the path] as well.

After the path of seeing [the *Sūtra*] sets forth the path of meditation. First, because there is less to explain and because trainees turn to the path of meditation when they incline towards its results, [Śakra], talking about its function says, **It is wonderful how this perfection of wisdom** the path of meditation that is going to be explained **has been set up for the control** (*paridamana*) **and training** (*anunnāma*) **of the Bodhisattvas**. The first function is discipline (*damanam*) because realizing [the Perfection of Wisdom] causes **control**, in the sense of total (*sarvataḥ*) discipline, by making all types of cankers [201] subservient to its command. The second function is bending (*namana*) [the will of Bodhisattvas] because after disciplining them [the Perfection of Wisdom] transforms (*pariṇamana*) them, in the sense that it makes them totally humble (*namana*) by preventing egotistical pride in attainments that are just a bit special and stops them boasting.

After that, about the third function, [giving] total victory over the cankers by defeating all types of cankers, [the Lord] says, **And further, Kausika, if either a son or a daughter from a good family who thus takes up, bears in mind, preaches, studies, spreads, demonstrates, expounds, proclaims or repeats aloud perfect wisdom** the [nine] stages of the path of meditation that are going to be explained, **were to go into battle** war with the cankers that [the path of] meditation eliminates **that is underway** that is

happening, **to appear at the very front of it** by realizing the first set of small-small and so on subdivisions [of the path of meditation] that counteract the first set of three big-big and so on opposing states, **were to enter into, be in, or bestride it** (explain these three words as the application of the second set of middling small and so on subdivisions that counteract the second set of three middling big and so on opposing states, respectively), **were to go to** by obtaining the small big subdivision that counteracts the big small opposing state, **remain standing in** the battle by uniting with the middling big [path of meditation] that counteracts the middling small opposing state, **or sit down in the thick of it** by allying with [202] the big-big that counteracts the small-small opposing state and fight the good fight **there is no prospect** it is impossible, **there is no possibility** (this says just that) **that he will lose his life** sever his continuum of consciousness **in it**. When there are all these nine [paths] counteracting all these nine opposing states he is saying there is nothing else that the path of meditation has to take up or reject.

Question: Why are there so many synonyms? Response: There are eight purposes of teaching with synonyms. They are so that then and in the future someone will somehow understand the topic; so that those who earlier were distracted and those who come later will listen to the topic, because, when a topic is presented in just this way it answers criticism that those who have already listened might level against it; in order to illustrate the topic repeatedly for the dull-witted; in order to prevent understanding some other meaning, because a single word can have many meanings; so that there will be a proper understanding of the topic through these words, like you get from another collection of words [used to explain it]; in order to make those who recite the Dharma skilled at giving explanations and lectures on topics; to demonstrate [the speaker's] own analytic knowledge of the Dharma; and to plant the seed for that in others. You should explain all [passages where there are many synonyms] in this way.

He is using the indeclinable ***yad*** to mean *yaḥ*. Hence the sentence ["There is no possibility such that a loss of life might happen" (*anavakāśo yat tasya . . . jīvitāntarāyo bhavati*)] means, "The loss of life is not possible" (*yo jīvitāntarāyaḥ so 'navakāśaḥ*).

After freeing them from inner troubles [the Perfection of Wisdom] pacifies outer troubles, so [the Lord] says about its fourth function, [giving] no occasion for somebody else attacking, **It is impossible that he should lose his life from the attack** get stabbed with spears and so on **of somebody else** from other humans and so on. [The Lord] gives a more detailed exposition of this summary indication with, **If someone strikes him—with a sword** a discus, etc., **or stick, or clod of earth, or anything else** rocks and so forth**—his body cannot be hit**.

Question: The passage that is a summary indication (*uddeśa*) does not have a subject matter different from the passage that is [a detailed] exposition (*nirdeśa*), so why the summary indication? Response: It is just like a systematizing *sūtra* ("aphoristic presentation") that delimits a topic that is determined in detail in an accompanying commentary (*vṛtti*). [203] The master Vasubandhu says [a summary indication followed by a detailed exposition of a topic is] "to take care of trainees who understand from headings, so that others will collect the causes for understanding from headings in the future, to demonstrate his own mastery of brief and detailed teaching, and so that others will plant the seed for that, by becoming familiar with it in this way." The traditional scriptures (*āgama*) say, "[Question]: How can practitioners who become absorbed in a topic only when it is summarized become absorbed in all of it when the topic is given in detail? [Response]: That is why [the Lord] gives a demonstration of the summary indication. [Question]: Similarly, how can practitioners who become absorbed in a topic only when it is given in detail become absorbed in all of it when it is summarized? [Response]: That is why [the Lord] gives a demonstration of the [detailed] exposition. You should

understand all [passages where a summary indication is followed by a detailed exposition] in this way."

Qualm: If a person able to strike at that location strikes with a sword and so on and there is nothing put up in between to block it why can "his body not be hit?" Having anticipated this with, **And why?** the Lord says, **Because a great, immeasurable, unlimited, unsurpassed** because she is surpassing as [a path that develops] admiring attitudes and so on, **unequalled** because she has no equal as [a path of] consummation **lore is this, the perfection of wisdom, a lore equal to the unequalled** because as [the path of] complete purity she is equal to another unequalled continuum. This intends that when [Bodhisattvas] are habituated to the Mother Perfection of Wisdom that is such **a great lore** and so on arrows and so on cannot reach her body because she is able to put up an intervening weight of dharma. The three words **great** and so on are because she is endowed with the qualities of greatness and so on at the preparation [fundamental, and subsequent] stages. Question: Why is she a great lore and so on? Having anticipated this with, **And why?** [the Lord] says, [204] **Because when one trains oneself in this lore, then one is intent neither on disturbing one's own peace** one does not end up killing[42] oneself and so on, **nor that of others.** He is saying that the Perfection of Wisdom is a great lore, etc., because, when [Bodhisasttvas] train in it, based on loving kindness and so on they do not learn how to harm anyone and hence prevent the violence, etc., that cause a shortened life and so on.

After [saying how the Perfection of Wisdom] frees them from all troubles [the Lord] says about its fifth function, [giving] right and perfect enlightenment, **The Bodhisattva, the great being who is trained in this lore, will reach full enlightenment** will manifest the realization of true reality, **will gain the gnosis of the all-knowing** will continue on after realizing true reality and realize the knowledge that has all dharmas as its object. The Lord says about just that, **Once fully enlightened he will read** will

know **the thoughts** (this is an instance, it brings in all dharmas) **of all beings.** Qualm: Surely we assert that absolutely all yogic knowledge is free of an objective support so how will they know all dharmas? Having anticipated this with, **And why?** [the Lord] says, **Because to the Bodhisattvas, the great beings who are trained in this lore, nothing remains unattained** because the uninterrupted path destroys the two obscurations and their residual impressions, **unknown** because the path of freedom is endowed with the realization of the knowledge of all aspects, **unrealized** because pure ordinary knowledge determines it.

[205] The noble Nāgārjunapāda and so on who follow the Madhyamaka philosophy explain this as follows. Even though the knowledge of those who see something true in a dream ultimately has no object, it nevertheless arises in a form with a definite object, and, because of the force of a particular feature of the basic [consciousness of the clairvoyant person], independent of reason or scripture, is incontrovertible. This is because the content that appears can be obtained. Similarly, they assert that yogic knowledge that is a visible, clearly appearing, apparently external fabrication (*prapañca*) is produced, independent of reason or scripture, as incontrovertible and authoritative because of the force of habituation to the practice of the Perfection of Wisdom. In that [yogic knowledge] just what somebody else imagined to have been, to be, or will be; or imagined as a past, present, or future basic fact (*vastu*) appears as the divisions of various different aspects. So the Lord who is witness to everything and accepts it thus **speaks of the gnosis of the all-knowing** that **remains unattained, unknown, unrealized** as something that is there [as a basic fact], because even when you undo error you cannot undo aspects because there is no connection [between them].

Those with surpassing faith should worship the place where the realization of the Tathāgatas arises because of the great merit, so after the function of [giving] enlightenment, to speak about the Perfection of Wisdom's sixth function,

making the place that is her basis worthy of worship, [the Lord] says, **Further, even where this perfection of wisdom has just** (*antaśa* means *agatyā*)[43] **been written down in a book, and has been put up and worshipped, where it has not been taken up, etc., there men and ghosts can do no harm, except as a punishment for past deeds,** i.e., deeds that you definitely have to experience unless you have meditated on what counteracts them. [206] To firmly establish the true reality of this fact with an example [the Lord] says, **Just, Kauśika, as those men and ghosts, even animals, who have gone to the terrace of enlightenment** (*bodhi-maṇḍa-gata*), **or to its neighbourhood** (*bodhi-maṇḍa-parisāmanta*), **or its interior, or to the foot of the tree of enlightenment** (*bodhi-vṛkṣa-mūla*) **cannot hurt** cause harm, injure willfully damage, **or take possession of those** [Buddhas]. The ring left [by the cream] (*maṇḍa*), i.e., essence of enlightenment (*bodhi*) is the area of the earth where [a Buddha] sits in cross-legged triumph. Those who have gone to that (*tad-gata*) are those who have surrounded it. The **neighbourhood** (*parisāmanta*) is the part of the earth bounded by four vajra stakes, [i.e., main roots] standing at the boundaries. I have explained *bodhi-maṇḍa*. **Its interior** is the place in the center of it. Since the root (*mūla*) of the tree in the earth is brought in under the word "neighbourhood," the ***vṛkṣa-mūla*** is the part of the tree that comes out from that. They **cannot**, i.e., [those Buddhas] are not objects suitable [to be hurt and so on]. Ghosts, spirits and so on cannot **take possession of** enter into **those** [Buddhas].

Qualm: There is no activity at the site to prevent hurting and so on when it occurs, so why can they not hurt them and so on there? Having anticipated that with, **And why?** [the Lord] says, **Because in it the past, future and present Tathagatas win their enlightenment, they who promote in all beings and who reveal to them fearlessness, lack of hostility, lack of fright.** This passage means that it becomes a place that is particularly special because **they,** the Buddhas of the three time periods, arise there—those **who**

for the sake of **all beings** for a long time and without break **promote** devote themselves to, and **reveal** based on others, the **fearlessness, lack of hostility,** and **lack of fright** that are subdivisions of loving kindness counteracting small, middling, and big malice. So, because of the power of the true nature of dependently originating dharmas they cannot do hurtful, etc., acts that come from bad causes there on that piece of earth because an inconceivable confluence of causes and conditions has made it so great.

[207] Having thus taught by an example, [the Lord] teaches **what is illustrated by the example** with, **Just so, Kauśika, the place in which one takes up, etc., this perfection of wisdom, in it beings cannot be hurt by men or ghosts**. Anticipating the previous qualm with, **And why,** [the Lord] responds in just the same way by setting forth the greatness of the place with, **Because this perfection of wisdom makes the spot of earth where it is into a true shrine for beings** (*caitya-bhūta*) because it causes those who worship it and so on to gather merit,—**worthy of being saluted** because they bow to it, **revered** because they recollect its qualities and think highly of it, **worshipped, adored, magnified, honored and respected—into a shelter** because it stops all troubles **for beings who come to it, a refuge** because practices that depend on it are not in vain and because it is a place that is inviolable, **a place of rest** because it is the true ground for faultless ease, and **final relief** because it is a place where they travel as supreme nobility. Some say the word *bhūta* [in *caitya-bhūta*] means "analogous to," as in *pitṛ-bhūta* ("true father"), i.e., someone who is a like a father. Thus the spot of earth is a *caitya-bhūta* ("a true shine," "serves as a shrine") because it is similar to other shrines [while not actually being one]. Candragomin says,

> The spot of earth blessed with the sacred verse beginning, "The Tathāgata has taught those dharmas that are causes" and so on that illuminates the selflessness of persons is

> considered a *stūpa*, so it is absolutely definite that the place where someone takes up and so on (*udgrahaṇādinopeta*) the Mother [Perfection of Wisdom] that makes clear the selflessness of all things (*vastu*) is a *stūpa*. Hence ***caitya-bhūta*** ("true shrine") in the sense that it actually is that, as in *sākṣībhūta* ("a true witness") for an actual witness.

The three words **worshipped, adored, magnified** are for small, middling, and big worship, respectively. It should be **honoured** by giving it special status by appending the honorific title *śrī* ("glorious") and so on; and **respected** by not [208] disregarding it.

You should understand the six functions in the way that they have been explained. Thus [Maitreya] says,

> [From the Perfection of Wisdom comes] total discipline, total bending, victory over cankers, no occasion for attacks, enlightenment, and a state that is a basis worthy of worship. [*Ornament* 2.17]

After function [Maitreya] has to explain the path of meditation. It is subdivided into two: with and without outflows. Of these, [the path of meditation] with outflows is of three types marked by belief, dedicatory, and rejoicing attentions, and the one without outflows of two types that are a consummation and a complete purity.

Hence he has to explain belief that is the basis for the wholesome dharmas they have seen concordant with belief, even though they are not realizations at first because [those beliefs] are governed by the path of meditation. It is further divided into three root divisions: belief for your own welfare, for your own and others' welfare, and for the welfare of others, each of which is again subdivided into three sets of three (small, middling, and big) for nine. So there is a small, middling, and big belief for your own welfare, and similarly with belief for your own and others' welfare, and for belief

for the welfare of others too. Again these nine types are each subdivided into small-small and so on giving three times nine for a total of twenty-seven sorts of belief. So the nine subdivisions of belief for your own welfare are small-small, middling-small, and big-small; small-middling, middling-middling and big-middling; and small-big, middling-big and big-big. You have to understand that the subdivisions of belief for your own and others' welfare, and belief for the welfare of others are like this too.

[209] Of these, based on the first, small-small subdivision of belief for your own welfare Śakra says, **Suppose that there are two persons. One of the two, a son or daughter of good family, has written down this perfection of wisdom, made a copy of it; he would then put it up, and would honour, revere, worship, and adore it with heavenly** pleasing to the mind **flowers** blossoms scattered about, **incense**-natural, compounded and so on, **perfumes** born of [the sandal wood trees of] Malabar (*malaya*), **wreaths** garlands made of every seasonal flower, **unguents** the sort that loosen up the body, **aromatic powders** golden powder and so forth, **strips of cloth** clothes, **parasols** white umbrellas and so forth, **banners** stamped with the garuḍa and so on, **bells** stamped with the vajra and so on, **flags** without any markings, **and with manifold kinds of worship,** i.e., different sorts of delicacies, pleasures and so forth. **The other would deposit** arrange **in Stupas the relics** (*śarīra*) the physical body (*rūpa-kāya*) according to some, the basic elements (*dhātavaḥ*) according to others **of the Tathagata who has gone to Parinirvana; he would take hold of** make their own **them** (not just the reliquary but the relics too because of the word *ca*) **and preserve** make them last a long time. **He would honor, worship and adore them with heavenly flowers, etc., as before. Which one of the two would beget greater** merit?

[The Lord] poses a counter question to Śakra to teach with his very words the greater merit from worshipping the Mother [Perfection of Wisdom]: **I will question you on this**

point, and you may answer to the best of your abilities. The Tathagata, when he had acquired and known full enlightenment or all-knowledge, in which practices did he train the all-knowledge-personality (*sarvajñatātma-bhāva*) **that he had brought forth**, i.e., in which path did he train the body (*śarīra-svabhāva*) suited to the attainment of the all-knower's (*sarvajña*) knowledge (*jñāna*) that he completed. [210] Having in mind that unless you stop error with the Perfection of Wisdom, freedom is impossible Śakra says, **It is because the Lord has trained himself in just this perfection of wisdom that the Tathagata has acquired and known full enlightenment** completion of your own welfare **or all-knowledge** completion of the welfare of others. Put the **acquired** together with the opening attainment of enlightenment in the diamond-like [absorption at the end of the Bodhisattva mind-stream] that is a state of suitability, **and**, after that, the **known** with **full enlightenment**. Alternatively, put the **known** with **full enlightenment**, and then the **acquired** with **all-knowledge**.

Now with his very words the Lord responds, **Therefore the Tathāgata does not derive his name from the fact that he has acquired this physical personality** (*ātma-bhāva-śarīra-pratilambhena*), **but from the fact that he has acquired all-knowledge**. [In the compound], *śarīra* ("body") and *ātma-bhāva* ("who he is") are in the nominative case, or else [*ātma-bhāva* is in the genitive case] based on the principle [seen in the statement], "the body of that torso, as it were," [hence, "a person's body"]. [The Tathāgata] "has aquired" (*pratilabha*), acquires (*pratilabhyate*) just that [accusative case]. All Tathāgatas **do not derive their name** get to be Tathāgatas because of that is the idea. Question: Why then are they called Tathāgatas?" He says, **but from the fact** and so on.

About still another good quality [of the Perfection of Wisdom] he says, **This all-knowledge has come forth from the perfection of wisdom and this acquisition of the physical personality of the Tathāgata is the result of the**

skill in means of the perfection of wisdom and becomes a sure foundation for the cognition of the all-knowing, i.e., serves as a cause for completion of all-knowing knowledge in others. [211] He says just that with, **Supported by this foundation** the acquisition of the physical personality **the revelation of the cognition of the all-knowing takes place, the revelation of the Buddha-body** (*śarīra*) Form Body (*kāya*), **of the Dharma-body** the sūtras and so on, **of the Samgha-body** the gathering of noble, irreversible Bodhisattvas and so on takes place. **The acquisition of the physical personality is thus the cause of the cognition of the all-knowing** [in others]. **As the sure foundation of that cognition it has, for all beings, become a true shrine, worthy of being saluted respectfully** and so on. **Even after I have gone to Parinirvana my remaining relics also will be worshipped.**

Having thus explained in detail, to sum up he says, **It is for this reason that the person who would copy and worship the perfection of wisdom would beget the greater merit.** Qualm: The Tathāgata is superior to all, so why is there more merit in worshipping the Mother [Perfection of Wisdom] that is still a cause? Having anticipated this with, **And why?** he says, **For, in doing so, he would worship the cognition of the all-knowing.** This passage, based on [Dignāga's] statement that, "the Perfection of Wisdom is non-dual wisdom. It is the Tathāgata," means that [212] just the Tathāgata, principally the Dharma Body, is the Perfection of Wisdom. Hence those who worship the Mother [Perfection of Wisdom] that makes that clear beget great merit because they are worshipping the Dharma Body that is all-knowing knowledge. There is not more merit from worshipping the Form Body that is a reflection (*pratibimba*) of the Tathāgata, however, because it is not included in the superior Dharma Body.

[The Lord] has demonstrated that those who, having copied out [the Perfection Wisdom], worship her make more merit. To teach that those who are involved in the

copying do so too he says, **The son or daughter of good family who is making a copy of the perfection of wisdom, and who worships it and so on begets greater merit.** Anticipating the previous qualm with, **And why,** [the Lord] responds in the same manner saying, **For by worshipping the perfection of wisdom he would worship the cognition of the all-knowing.**

[213] To teach the second, middling-small subdivision Śakra asks, **How can it be that those men of Jambudvipa ... do not know** because they do not understand accumulation of merit **that the Lord has taught that the cult** (*pūjā kṛtā*) **of the perfection of wisdom is greatly profitable?** The merit accumulation is great (*mahān*) profit (*arthaḥ*). [That profit] issues forth from that [worship (*pūjā*) of the Perfection of Wisdom, hence that worship is] *mahārthikā* ("greatly profitable") [explaining the *-kā*]. **How is it that they are not aware** because they do not know knowledge accumulation **that the Lord has taught that the cult of the Perfection of Wisdom brings great advantages, fruits and rewards?** The accumulation of wisdom is a great advantage (*mahānuśaṃsaḥ*). That is caused by that [worship, hence that worship] **brings a great advantage** (*mahānuśaṃsā*). **It brings great fruits** the maturation result **and rewards** the outflow result, [i.e., the result similar to the cause] of the accumulations of merit and knowledge, respectively. [Śakra] phrases it thus because the Form Body and Dharma Body issue forth from those. **But they do not know this** because they do not realize the result of merit and knowledge, **they are not aware of this! They have no faith in it** because they do not know the strict [cause and effect] relationship that obtains betweens actions and results and so on.

[The Lord] answers the question with his very words and poses a counter question to teach about the middling-small subdivision: **What do you think, Kausika, how many of those men of Jambudvipa are endowed with perfect faith** (*avetya-prasāda*) **in the Buddha, the Dharma, the Samgha? Sakra: Only a few men of Jambudvipa are**

endowed with perfect faith in the Buddha, the Dharma, the Saṃgha. One, [i.e., Ārya-Vimuktisena] says, "they have "unbroken faith" [(*abhedya-prasāda*), i.e., "knowledgeable faith" (*avetya-prasāda*)] when, having destroyed doubt, they have faith that a knowable (*avagamya*) good quality is possible." Others say "'perfect faith' (*avetya-prasāda*) is faith in the Three Jewels and fourth, morality pleasing to noble beings in those who have seen true reality."

[214] Greater and greater merit is the result when [Bodhisattvas] have specially qualified, surpassing vigor and so on. Having that in mind, the Lord concurs by praising [Śakra] saying, **So it is, Kausika. Only a few men of Jambudvipa are endowed with perfect faith in the Buddha, the Dharma and the Saṃgha.** What he means is just as there are few who have perfect faith, because, even if they have attained great understanding they may not have special, surpassing intention vigor and so on, similarly, few are those who worship the Perfection of Wisdom and so on [even if there are many who know her]. You have to understand that he is teaching this in this statement, otherwise he would have said nothing by [re]-stating Śakra's question.

[215] To explain the preceding topic in detail by teaching who are fewer and who are the fewest [the Lord] says, **Fewer than those few are those who attain the fruits of a Streamwinner . . . Fewer still realise Pratyekabuddha-enlightenment. Fewer still raise their thoughts to full enlightenment. Fewer still who . . . strengthen that thought,** i.e., who stabilize it by recollecting and practicing the qualities [of Bodhisattvas praised] in such [lines] as, "From the moment that finest thought arises, wise [Bodhisattvas] perfectly restrain their mind from never-ending misdeeds and do not fear cankers and suffering in good times or bad." **Fewer still those who, having raised their thoughts to full enlightenment, and strengthened that thought** (in *upabṛṃhayitvā* he uses the gerund ending in *-tvā* [instead of the usual *-ya*]), **in addition dwell with vigor exerted are**

fired up with vigor. **Fewer still those who pursue meditation** (*yoga*) **on**, i.e., with the power of concentration think single-pointedly about **the perfection of wisdom. Fewer still those who course** follow by understanding true reality **in the perfection of wisdom. Fewer still those who, coursing and striving in the perfection of wisdom, abide on the irreversible** [eighth] "Immovable" **Bodhisattva-stage. Fewer still, coursing and striving in the perfection of wisdom, will know full enlightenment. Fewer still . . . know full enlightenment. Now, those Bodhisattvas who have stood on the irreversible Bodhisattva-stage, and who have known full enlightenment, they expound the perfection of wisdom to other sons and daughters of good family who are earnestly intent** (*adhyāśaya-sampanna*), those who are endowed with special surpassing intention [explained in the lines], "The noble ones have an extended, expanded, joyous, helpful, great, and righteous intention (*āśaya*) that is a surpassing intention (*adhyāśaya*) because it is surpassing in those ways," **who train themselves, and strive, in the perfection of wisdom. And they** those who are listening, **in their turn, take up the perfection of wisdom, study and worship it.**

[216] Again, to teach just how few they are [the Lord] says, **Now then, there are countless beings who raise their thoughts to enlightenment . . . and just one or two of them can abide on the irreversible Bodhisattva-stage.** Qualm: All [Bodhisattvas] proceed forth with the same intention [of reaching enlightenment] so why would "just one or two abide?" Having anticipated that with, **And why?** he says, **For full enlightenment is hard to come up to** hard to reach **if one has inferior vigour, is slothful, an inferior being, has inferior thoughts, notions, intentions and wisdoms.** He has to speak about the seven, **inferior vigour** and so on because [there are Bodhisattvas] without special intention vigor on the four aids to penetration, on the paths of seeing and meditation, and on the special path, respectively. He is saying that even though they proceed forth at the start with

equal intention, they are not all vessels for full enlightenment because they might not have surpassing intention vigor.

To teach the third, big-small subdivision he says, **So then, if someone wants quickly** swiftly **to know full enlightenment, he should indefatigably** without effort **and continually** again and again **hear and study this very perfection of wisdom.** Qualm: Those who want to be Tathāgatas have to train in the Bodhisattva deeds, so why does he say they should train in the Perfection of Wisdom? Having anticipated that with, **And why?** he says, **For he will understand that in the past, when he was a Bodhisattva, the Tathagata trained in the perfection of wisdom; that also he should train in it; that she is his teacher. Whether the Tathagata remains or has disappeared into final Nirvana, the Bodhisattvas should run back to this very perfection of wisdom.** This passage means **he** Bodhisattvas **will understand** [217] that **in the past, when** the Lord **was a Bodhisattva,** he **trained in the perfection of wisdom** by way of taking nothing as a support, in order to bring the Bodhisattva deeds to completion. Similarly [Bodhisattvas will understand] **that** they **should run back to this very perfection of wisdom** as the cause for obtaining all Buddha qualities as well, "Otherwise, by taking things as a support, we will not bring the Bodhisattva deeds to completion and will not realize enlightenment."

[218] Teaching the fourth, small-middling subdivision the Lord says, **Therefore, then, Kausika, if someone would build, for the worship of the Tathagata who has disappeared into final Nirvana, many kotis** koti on koti **of Stupas made of** in the nature of **the seven precious things,** (there are these seven precious things in the statement that, "The seven precious things are described as coral, turquoise, silver, crystal, and gold, along with rubies, and emeralds, because they are the best of all, or because all the others are considered subdivisions of those in that they approach their color and appearance"), **enshrining therein**

the relics of the Tathagata having the relics of the Tathāgata in the middle of it, **and all his life honor them with flowers, etc., would he then, on the strength of that** (*tat-nidānam*) with that as a cause **beget a great deal of merit** (*puṇya*)? Some editions read *tato nidānam* "[would he then] because of that [beget a great deal of merit that is] a cause." There, this means: Does worship of a reliquary enshrining relics, because it is close to that [enlightenment], **on the strength** of that, i.e., as a cause for attaining Buddhahood **beget a great deal of merit** (*puṇya*). Even though the *Knowledge Collection* gives different names to "merit" and reserves *puṇya* for the wholesome [root] connected with the Desire Realm, and *āniñjya* ("unwavering") for the wholesome [root] connected with the Form and Formless Realms, here you should know that *puṇya* is the wholesome [root that grows into Buddhahood] in general, because he could possibly be referring even [to a god] in the Form Realm [worshipping the Tathāgata's relics].

[Śakra replies], **He would, O Lord, he would, O Sugata.** "Know he says 'he would' again to indicate an enormous merit, and 'Sugata' out of special reverential awe and so on."

[The Lord says], **Greater would be the merit of someone who would truly believe in** be convinced by **this perfection of wisdom; who would trustingly** by entertaining it mentally **confide in it** take it as the object of belief attention, then **resolutely intent on it, serene in his faith** open to it because of seeing it is good, **his thought raised to enlightenment**, i.e., the special thought qualified by taking the Bodhisattva vows that cause full enlightenment, **hear it, learn it, bear it in mind, recite and study it, spread, demonstrate, explain, expound and repeat it, illuminate it in detail to others, uncover its meaning** bring out and talk exclusively about just that meaning, **investigate it with his mind** see if there are any inner contradictions; **who, using his wisdom to the fullest extent** (wisdom is at its fullest extent when it is conjoined with the full extent of the small-

middling, etc., subdivisions of belief) **would thoroughly examine** would make an investigation of it the Perfection of Wisdom; **even of someone who would just preserve it in the form of a book and store away the copy—so that the good dharma might last long** with that as cause. [The Lord] reiterates that with, **so that the guide of the Buddhas** the Mother Perfection of Wisdom who alone is the Buddhas' pilot **might not be annihilated** because you cannot read and learn and so on if there is no book, and similarly, **so that the good** scripture and realization **dharma might not disappear** as it would without that Mother, and further, **so that the Bodhisattvas, the great beings might continue to be assisted** by the Mother who assists Bodhisattvas [219] in book form because they read [the book] and so on **since** (*yataḥ* has been left out) **their guide will not give out**. When she exists in book form the Mother assists Bodhisattvas [as offspring] because they read [the book] and so on, [i.e., understand the Perfection of Wisdom, cultivate her and reach enlightenment]. Take the *iti*—in the sense "that is why"—with *sthāpayed* ("would store away") [hence, "store away the copy—so that the good dharma might last . . . so that they might be assisted, since their guide will not give out"].

Since they not only store it away, but with the aforementioned intention also honor it and so on, the Lord says, **. . . and who, finally, would honour and worship this perfection of wisdom**. You should know that all these hearing and learning and so on are said to be the ten forms of spiritual conduct. [The *Delineation of the Middle and Extremes*] says, "Worship, dictating, giving, listening, reciting, taking up, proclamation, repetition, reflection, and meditation—from these ten forms of spiritual conduct comes an immeasurable heap of merit because it has a special feature, because it does not finish, and because the assistance it gives to others does not end."

[220] Governed by the fifth, middling-middling subdivision [the Lord] says, **Greater would be the merit of the**

devotee of the perfection of wisdom compared not only with that of a person who would build many kotis of Stupas made of the seven precious things, enshrining the relics of the Tathagata. It would be greater than the merit of one who would completely fill the entire Jambudvipa with such Stupas. About Jambū-dvīpa [the *Treasury of Knowledge* says],[44] "Jambū-dvīpa is in the form of a cart with three sides of two thousand, and one of three and a half [thousand] *yojana*."[45]

[221] [About] the sixth, big-middling he says, [222] **It would be greater than the merit produced by all beings in a four-continent world system if each single one of them were to build such a Stupa.** About a four-continent world system [the *Treasury of Knowledge* says], "There is a wind firmament, immeasurable, pushing up 1,600,000 *yojana*, a water firmament pushing up 1,120,000 (after the height of 800,000 the rest become gold [like cream]), and on it Meru made of four jewels [one to each side], the seven [concentric] mountain ranges made of gold: first Yugaṃdhara, Īṣādhāra, Khadiraka, Sudarśana, Aśva-karṇa, Vinataka, Nimiṃdhara; then, based on the southern direction and so on, are the four islands. Jambū-dvīpa is in the form of a cart with three sides of two thousand, and one of three and a half [thousand] leagues. In the east is Videha like a half moon with three sides like [Jambū-dvīpa's] and one of them 350 [*yojana*]. Godānīya is 7,500 [*yojana*] and [in the shape of] a circle; Kuru 8,000 with four equal corners. They assert that there are these eight islands, respectively, in the intermediate spaces between them: [the lands of] the Dehas, Videhas, Kurus, Kauravas, Cāmaras, Avaras, Śāṭhas, and Uttara-mantrins; and then Cakra-vāḍa for [a final concentric girdle of outer mountains] circling the four islands like an enclosing boundary along with the black mountain range of iron. And all of these, furthermore, including the islands, are sunk down 24,000 [*yojana*] into the water. Meru rises up above the water the most at 24,000 [*yojana*], and those [concentric] massifs having the same elevation are reduced in

size by half on down, [respectively]. The seas occupy the seven spaces between them. The first sea is 80,000 *yojana*. It is the inner ocean and is triple its [external] limit.[46] The other seas [are reduced in size] by half, respectively. The rest is the great outer ocean. Above Meru [and in that sense included with the islands] are the divine mansions [of the gods]." "This is traditionally known as a four-island [world system]. A world system (*loka-dhātu*) has exactly four islands so [it is called] a four-island [world system]."[47]

[223] [About] the seventh, small-big he says, **Or, equally, if all beings in a small chiliocosm [were to build such a Stupa]** and so on. [224] About a **small chiliocosm** [the *Treasury of Knowledge* says],[48] "They assert that 1,000 four-island [world systems], the moon, the sun, Meru, the Desire Realm heavens, and the Brahmā world are a small chiliocosm."

[225] To speak about the eighth, middling-big he says, **Or [if all beings] in a medium dichiliocosm [were to build such a Stupa]** and so on. About a **medium dichiliocosm** [the *Treasury of Knowledge* says], "one thousand small chiliocosms make a dichiliocosm."

[226] Teaching the ninth, big-big he says, **Or [if all beings] in a great trichiliocosm [were to build such a Stupa]** and so on. About a **great trichiliocosm** [the *Treasury of Knowledge* says], "One thousand dichiliocosms make a trichiliocosm—the final turn of the great cosmic wheel—[all of which] end and arise together."

[227] He has first demonstrated the nine subdivisions of belief for your own welfare because [Bodhisattvas at those levels] have not extinguished the residual impressions left by pride in I. About the first, small-small subdivision of belief for your own and others' welfare [the Lord] then says, [228] **Or, if, to put an imaginary case, all beings in a great trichiliocosm should simultaneously**, i.e., all at once, not before and not after **become human beings, and each one of them build such a Stupa; and if each one of them should build all those Stupas, and honour them for an aeon or the**

remainder of an aeon; still the devotee of the perfection of wisdom would have greater merit than that which results from the effect of such (the aforementioned meritorious intention to honor and so on reliquaries made of the seven precious things enshrining the Tathāgata's relics) **meritorious deeds of all those beings who erect and worship those countless Stupas.**[49]

[228] It is said that, "You should view the Buddhas from [the perspective of] the quality (*dharma*) [of their ultimate knowledge], because the [Knowledge] Dharma Bodies are the Guides," so there is greater merit from worshipping the Perfection of Wisdom that is in essence the true nature of dharmas than from worshipping all [ordinary forms of] the Buddhas. Having that in mind [Śakra, to demonstrate] his own understanding for the sake of certain [trainees] says, **So it is, O Lord, so it is O Sugata.** He reiterates this with, **For the son or daughter from a good family who serves, honors, reveres, worships, adores, and magnifies the perfection of wisdom, in an absolute sense he serves, honors, reveres, worships, adores, and magnifies the past, future and present Buddhas in all world systems, which can be comprehended only by the cognition of a Buddha.** [229] Exalting the same aforementioned small-small division [of belief for your own and others' welfare] in another way [Śakra] says, **Furthermore, it would not only** [be greater than the merit explained] **in that discourse** demonstration, **O Lord. His merit will be greater even than that of all beings in great trichiliocosms countless like the sands of the Ganges, if each single being in them should build a Stupa, and if one of them would build all those Stupas, and for an aeon or the remainder of an aeon, would serve, honor revere, worship, adore, and magnify them with every heavenly instrument** with thousands of ten instrument [ensembles comprised of] lutes, pipes and so on, **every song** classical and folk songs and so on, **every** romantic, epic, horror and so on **performance,**[50] **every *tūrya*** with the sounds of conchs and so on, **and *tāḍāvacara*** specifically

instruments [played with] the palm of the hand, **and all heavenly flowers, incenses, perfumes, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around.**

[230] Praising him to show he is pleased [the Lord] says, **So it is. The merit of the devotee of the perfection of wisdom is greater than that: it is immeasurable, incalculable, inconceivable, incomparable, illimitable.** Explain the three words **greater, [immeasurable, and incalculable]** with [merit] on the stages of preparation and so on, and the meaning of the three words **inconceivable, [incomparable, and illimitable** as merit that] completes the Dharma, Enjoyment, and Emanation Bodies, respectively.

[231] Qualm: The Tathāgata is superior to all, so why is there more merit in worshipping the Mother [Perfection of Wisdom]? Having anticipated this with, **And why?** he says, **Because from the perfection of wisdom the all-knowledge of the Tathagatas has come forth; from all-knowledge has come forth the cult of the relics of the Tathagata.** Qualm: He has dealt with this topic before and should be saying something new here, should he not? Since he is not, what purpose is served by his laying this out? [Response]: I shall explain. Even if that is the case, still, it was just that sort of sequence of earlier statements that stopped the uncertainty that arose in the other listening individual's mind, and it is not certain that this would. When you give a question and an answer for someone in one place it does not, in and of itself, become a question and an answer for somebody else. So you should not suspect needless repetition. It is thus with other [apparent repetitions in the *Sūtra*] as well. [The Lord continues], **Therefore the accumulation of merit born from building Stupas, made of the seven precious things, enshrining the relics of the Tathagata does not amount to** does not reach the stage of a **1/100th part** fraction, **not even a 1/1,000th part, not even a 1/100,000th** part, **not even a single part of a *niyuta* of *kotis* of the accumulation of merit of the**

devotee of the perfection of wisdom. It bears no proportion to does not reach **even a single part** an even tinier fraction [calculated as 10^{-58}] of a ***saṃkhyā***, a negative number different to the one I explained before [on page 179]. **It bears no proportion to even a single part of a** *gaṇanā* ("calculation") class or meaning (*vivakṣā*), **an** ***upamā*** a stage similar to something, **an** ***aupamya*** (an *aupamya* has an *upamā* as its feature, because they say, "when you say a word that refers to an object because it has a certain feature, you are speaking about that and its basis"); **an** ***upaniśā*** (a really oblique hint); **or an** ***upaniṣada*** (something that causes [an *upaniśā*]).[31] Understand that the statement that it does not form "a part" and so on [of the merit] teaches the huge gap between merit from the worship of the Perfection of Wisdom and merit from worshipping reliquaries enshrining relics of a Tathāgata because the presentation of one part and so on is of forms and so on that have component parts or are made of atoms.

[232] About the second, middling-small subdivision [the forty thousand gods] say, **Śakra, Sir, do take up the perfection of wisdom. The perfection of wisdom, Sir, should be taken up, recited, studied and explained.** They address Śakra as Sir (*mārṣa*) because he is so mighty he can completely withstand [any attack on his power]. The Lord, as praise for the gods, reiterates that with, **Kausika, do take up the perfection of wisdom, recite, study and explain it!** [233] Some may wonder if taking up the Perfection of Wisdom serves any purpose in the here and now. Having anticipated that with, **And why?** [the Lord] says, **For if the Asuras form the idea** (he then spells it out, to wit), **of having a fight with the Gods of the Thirty-three**, he reiterates that with **of engaging in battle with them, and if you, Kausika, bring to mind** mentally **and repeat** verbally **this perfection of wisdom, then the Asuras will drop that idea again.**

[Śakra] feels faith when he sees the benefit in the here and now, and praising [the Perfection of Wisdom] says,

A great lore is this perfection of wisdom, a lore without measure, a quite measureless lore, an unsurpassed lore, an utmost lore, an unequalled lore, a lore which equals the unequalled. [The Lord], praising him, agrees and says, **So it is, a great lore is this perfection of wisdom, a lore without measure, a quite measureless lore, an unsurpassed lore, an utmost lore, an unequalled lore, a lore which equals the unequalled.** [235] Question: And why is Her Ladyship a great lore? Having anticipated this with, **And why?** [the Lord continues], **For thanks to this lore, i.e.,** having resorted to the **perfection of wisdom, the Buddhas of the past have known full enlightenment. Thanks to it the Buddhas of the future will know it. Thanks to it, the Buddhas of the present** now at the present time **do know it. Thanks to it I have known it** and so on. Here, in brief, is what this actually means. **A great lore is this perfection of wisdom** because she relieves all poisonous obscurations, whereby past Tathāgatas have accomplished their aims; **a lore without measure** because she causes unlimited, future Tathāgatas to fully awaken; **a quite measureless lore** because she causes all present Tathāgatas capable of doing what has to be done to fully awaken; **an unsurpassed** (*niruttarā*) **lore** in the sense that she liberates (*uttaraṇa*) from saṃsāra because she causes the supreme leader of the Śākyas to realize suchness at this time when the five degenerations are rampant in this afflicted world sphere; **an utmost lore** because she is superior to all, causing the ten wholesome [action paths] and so on, up to the inconceivable knowledge to manifest in the world; **an unequalled** (*asamā*) **lore** since she has no equal (*sama*), because, even when the Tathāgata does not arise in the world, the Mother [Perfection of Wisdom] demonstration Dharma that is an outpouring enables Bodhisattvas to promote the ten wholesome [action paths] and so on, through their wisdom and skillful means; and a **lore which equals the unequalled** (*asamasamā*) since she is equal to (*samatvād*) the unequalled (*asamaiḥ*) Tathāgatas, because the power of the Mother of

the Victors keeps Dharma activity, etc., going in the world when the Tathāgata's holy Dharma has withdrawn.

Just this aforementioned explanation is correct, otherwise the question, "Why is Her Ladyship a great lore and so on?" anticipated by, **And why?** and the response that the Lord gives in the passage, **For thanks to this lore, i.e., the perfection of wisdom** and so on would not say anything. Hence this shows that the explanation in the first passage that says, "a great lore is this Perfection of Wisdom because she bestows as a result the accomplishment of a great purpose—defeat of the great Asuras and so on" does not show the meaning in this section. The explanation of the fact that she is a great lore and so on is done in the other [later passage] in a different way, so you should not suppose that the aforementioned explanation does not accord even with the passage [that says she is great because she bestows victory over the Asuras], because words are symbols [and derive their meaning only from the larger context and what the speaker intends to say]. But that is enough of this necessary digression.

Returning to the task at hand—an explanation of the words: **Thanks to this lore the ten wholesome ways of acting** desisting from murder, stealing, sexual misconduct, lying, backbiting, harsh words, unconnected chatter, covetousness, malice, and wrong view **become manifest** become known **in the world. Thanks to this lore the four trances** the four concentrations in the Form Realm [236] born of meditative absorption **associated with** operating in parallel with **the limbs of enlightenment become manifest in the world.** Of them, the first has five branches (applied and sustained thought, joy, happiness, and meditative stabilization), the second four branches (joy, happiness, meditative stabilization, and serene confidence), the third five branches (equanimity, recollection, introspection, happiness, and a single-pointed mind), and the fourth four branches (equanimity-purification, recollection-purification, a feeling that is neither suffering nor happiness, and a single-pointed

mind). Some say the primary **limbs of enlightenment** are without outflows, others that they are just with outflows—that they are **limbs** causes of **enlightenment** through the power of the assistance of wisdom and method. **The four unlimited associated with the limbs of enlightenment** are love and compassion (these are a complete non-hatred that wants happiness, and freedom from suffering for beings, respectively), joy (this is a delight in beings on the correct path marked by mental happiness), and equanimity (this is not being partial to friends and not hating enemies). They are unlimited because they have unlimited [or immeasurable] beings for objective support. **The four formless attainments** (*ārūpya-samāpatti*) **upheld by the limbs of enlightenment** pay attention to infinite space, infinite consciousness, to nothing whatever, and to discrimination as a boil and a thorn, and to nondiscrimination as confusion. They are called [formless states with] space, consciousness, nothing, and neither discrimination nor non-discrimination as their field (*āyatana*), respectively. They are formless states (*ārūpya*), just without form (*arūpā*), because [the gods there] have suppressed discrimination of form so there are no forms; and they are four attainments (*samāpatti*) because they cause the body and mind to become absorbed in (*āpādana*) equanimity (*samatā*). **The six super knowledges associated with the limbs of enlightenment** are six: magical power, heavenly eye, and heavenly ear direct knowledge, and direct knowledge that reads the thoughts of others, recollects previous lives, and realizes the extinction of outflows. I will discuss the **thirty-seven dharmas which constitute the limbs of enlightenment** [on page 453]. **In short,** in brief, **thanks to this lore the eighty-four thousand articles of dharma** the heap of Dharma formed by the Dharma scriptures needed to counteract each of the eighty-four thousand workings of attachment and so on, **the cognition of the Buddhas** (*buddha-jñāna*), **the cognition of the self-existent, the inconceivable cognition become manifest in the world.** It is so-called because it is

the knowledge (*jñāna*) of Buddhas—those with surpassing intellects (*buddhi*) because they understand (*avabodha*) everything to be known—who are self-existent because they know by themselves without anybody else's instructions, **inconceivable** because it embodies a power that goes beyond any conceivable object. **But when there are no Tathagatas in the world, then it is the Bodhisattvas,—endowed with skill in means as a result of hearing the outpouring of the perfection of wisdom** this entire demonstration Dharma that is an outpouring from the Dharma Element **in the past** earlier when there were Buddhas, **full of pity** compassion **for beings, come into this** the so-called *Sahā* **world** indicating the Buddha-field even without a Buddha[52] **out of pity,—who foster in the world the ten wholesome ways of acting, the four trances as dissociated from the limbs of enlightenment, etc. to: the five superknowledges dissociated from the limbs of enlightenment.** He stipulates five here because at this time there is no knowledge of the extinction of outflows. Some say those [Bodhisattvas] who are [in the world] where there are no Tathāgatas do not have the good fortune to realize [237] enlightenment, others that they are without knowledge and skillful means.

He also uses an example to show that the Mother [of Victors] is great, saying, **Just as thanks to the disk of the moon all the herbs** (*oṣadhī*) rice crops and so forth, **stars** (*tārā*) Venus, Jupiter and so forth ([the compound] says that, or else it says [not "herbs and stars"], but "star herbs," certain herbs that themselves shine like stars in the night) **and constellations** Puṣya and so forth **are illuminated** show themselves **according to their power and strength** (*yathāsthāmam*) because the fattening moon rays [of the waxing moon] make their bodies full and their splendor exceptional, respectively. Even though [he says *yathāsthāmam*, as if the word] ends in *-a* [instead of *-mat*], take the word *sthāmat* [as a noun with one of the *kṛt* affixes in the list] beginning with *uṇ*.

About the meaning illustrated by the example he says, **So, after the Tathagata has passed away** into final nirvāṇa **and His good dharma has disappeared, in the absence of the Tathagatas, whatever righteous life** (*dharma-caryā*) working hard at writing out the Dharma and so on in the sūtras and so on, **upright life** (*sama-caryā*) meditating on the sameness (*samatā*) of self and others, **outstanding life** (*asama-caryā*) developing the antidotes [that counteract (*asama*)] attachment and so on in order to destroy those afflictions, **or wholesome life** tending to the four grounds for gathering in [students] and so on **is conceived** happens **and manifested** is present **in the world, all that has come forth from the Bodhisattva, has been brought forth by him, has spread from his skill in means.** The three words **come forth** and so on are because there are different stages of preparation and so on. I have already explained **skill in means** [on page 42]. Alternatively, it is cleverness in emptiness and great compassion and the two actions they engender.

[238] He says that the Mother [Perfection of Wisdom] is great in yet another way with, **Moreover, those who are devoted to, pay attention to** with an overview in the form of a summary of her as objective support, **and bring to mind** (*samanvāharatā*) in detail by coming face to face with each of her constituent parts **the perfection of wisdom, should expect therefrom many advantages here and now.** [Śakra then asks the Lord, **Which are those advantages?** and he replies], **Those devotees will not die an untimely death, nor from poison, or sword, or fire, or water, or staff, or violence.** [239] Since it is said that, "they thoroughly cover just that topic by resorting to other topics," you should not suspect that this is needless repetition. The difference is that earlier [on pages 187-88] his statement was governed by the path of seeing, but now it is governed by the path of meditation. **When they bring to mind and repeat this perfection of wisdom, the calamities which threaten them from kings and princes, from king's counsellors** (*mantrin*) who give perfect political advice, **and king's ministers** (*mātra*) in

charge of the domestication of elephants, **will not take place. If kings, etc., who are on the look out, seeking an entrance to do harm would approach** are nearby to **try to do harm to those who again and again bring to mind and repeat the perfection of wisdom they will not succeed; because** (*yathāpi nāma*) **the perfection of wisdom upholds them.** Since they say, "Nobody could bear to give a definitive exposition of the topic of verbal prefixes, and conjunctions?" *yathāpi nāma* is being used in the sense of *yasmāt* ("because"). He is saying, "because the Perfection of Wisdom upholds them, therefore, since they are upheld by it, they will not succeed in harming them." **Although kings, etc., may approach them with harmful intent, they will instead decide to greet them** (*ālapitukāma*) want to address them getting straight to the point (*āyāta-mātra-vacanena*), **to converse with them** to engage in a connected, ongoing conversation, **to be polite and friendly to them** (*prati-saṃmoditavya*) the kings and so on decide to rejoice (*mudita*) in those who have applied themselves to the Mother of Victors by providing them with robes, begging bowls and so on.[53]

Qualm: What would cause those who have not destroyed the residual impressions left by arrogance to decide to greet them and so on? Having anticipated this with, **And why?** [the Lord] says, **For this perfection of wisdom** (the word denotes the Bodhisattva who develops it, because the context is an exposition of its benefits) **entails an attitude** a presentation **of friendliness** (*maitra*) what a friend (*mitra*) has to show, and since that could still be a pretense **a thought to be friendly** in the sense of the thought to help, **it entails an attitude** the forced state **of compassion**—*karuṇā* ("compassion") is used figuratively for just the sad things (*karuṇā*) that result in compassion—and since that too could still be a pretense, **a compassionate thought towards** the thought to free **all beings** from suffering. The *Jewel Crown Sūtra* (*Ārya-ratna-cūḍa*) says, "They should cultivate the Perfection of Wisdom [240] together with great compassion

and so on," so he is saying that [Bodhisattvas] cultivating that [Perfection of Wisdom] privilege the cultivation of friendliness, etc., and that the power of friendliness, etc., makes kings and so on decide to greet them and so on. Similarly, he also says somewhere else that, "All gods and humans have serene faith in Bodhisattvas who try to be friendly and so on."

Therefore (*tasmāt tarhi*)—the *tarhi* is for emphasis, in the sense: just because of the fact that the Perfection of Wisdom has so many benefits, therefore **even though the devotee of the Perfection of Wisdom may be in the middle of** may have gotten into **a wilderness** a place that is hard to reach **with** infested with them **malicious creatures** demon yakṣas and so on and **vipers** snakes, **neither men nor ghosts can harm them, except as** setting aside **a punishment for past deeds** a situation that occurs because of the maturation of inexorable karma in the absence of anything to counteract it. This ["except as," etc.,] goes with the earlier [part of the sentence as a subordinate clause].

Now, given that he has demonstrated the benefit [of the Perfection of Wisdom] at other times, to engender belief in those who doubt, [the *Eight Thousand*] says, **Thereupon** (*tasyām velāyām* means *tasmin kāle* "at that time") **one hundred Wanderers of other sects** (*anya-tīrthyānāṃ parivrājakānām*) those who have gone forth (*pravrajita*) to a non-Buddhist mendicant's (*tīrthika*) religious life (*pravrajya*) **approached the Lord with hostile intent** intending harm. [241] **Sakra, Chief of Gods, perceived those Wanderers from afar, and having read their thoughts, he reflected: Surely, those Wanderers of other sects are approaching the Lord with hostile intent. Let me then recall as much of this perfection of wisdom as I have learned from the Lord** and so on. The **as much of** goes with **as I have learned**. You should know that Śakra understood their harmful thoughts and rolled forth the Perfection of Wisdom in order to turn them back only with the Lord's permission. As [the Lord] will say right afterwards [on page 242], "And I have granted

permission to Sakra, Chief of Gods." **Thereupon Sakra recalled as much of this perfection of wisdom as he had learned from the Lord** and so on. **Those Wanderers reverently saluted the Lord from afar, and went off through** went back through **that** gate built of beams and so on **on their way** over the exact ground they came on. That is the meaning.

Thereupon it occurred to the Venerable Sariputra, who was unaware of the Lord's authority [over the whole situation]: **For what reason have those heretical Wanderers reverently saluted the Lord from afar, and then departed on their way?** [242] Since there is nothing which the Lords, the Buddhas, do not know, [the Lord read Śāriputra's thoughts and] says, **When Sakra perceived the thoughts of those hostile Wanderers of other sects, he recalled this perfection of wisdom** and so on **with the object of turning back those Wanderers of other sects** in order to make them turn around and leave, and so on. Qualm: Śakra is not always fully collected so how could he have such recall? Because of that [the Lord] says, **And I have granted permission to Indra, Chief of Gods.** He **granted permission** gave the order to Śakra to "roll forth the Perfection of Wisdom to turn them back." Qualm: How could the Lord have great compassion and still not look after those with hostile intentions? Having anticipated this with, **And why?** [the Lord] says, **Because I saw not even one pure dharma** a wholesome karma that would make them listen to the good Dharma **in those** in any one or the other of those **Wanderers. They all wanted to approach with hostile intent** with a malevolent thought. He intends to say that he does not look after them, but not because of the force of dislike.

[243] Yet again, to engender belief, he says, **Then it occurred to** ***Mara*** the god Māra, **the Evil One: The four assemblies** of monks, nuns, laymen, and laywomen **of the Tathagata are assembled, and seated face to face with the Tathagata. Face to face those Gods of the realm of sense-desire and of the realm of form are sure** are definitely **to be**

predicted in that assembly as Bodhisattvas to full enlightenment. Let me now approach to blind them to obstruct them. **Thereupon Mara conjured up a fourfold army** (*catur-aṅga-bala-kāya*), **and moved towards the place where the Lord was.** A cavalryman with four guardian foot soldiers is the first branch (*aṅga*), [i.e., smallest subunit] of [a fourfold] army. The former along with an elephanteer with eight guardians is the second branch. The former two along with a charioteer with sixteen [guardian foot soldiers] is the third branch. All the former along with sixteen infantrymen is a **fourfold army**. This is the smallest of all [military formations properly called an army]. You should know that Māra had a huge army built up out of these. **Thereupon it occurred to** *Sakra*: **Surely, this is Mara, the Evil One, who, having conjured up a fourfold army, moves towards the place where the Lord is. But the array** [244] formation **of this army is not the array of King Bimbisara's army** and so on. **For a long time** (*rātra*) for a long a time (*kāla*) **Mara the Evil One has pursued the Lord, looking for a chance to enter** and so on. **Sakra recalled just this perfection of wisdom** and so on. **Immediately Mara, the Evil One, turned back again, and went on his way.**

[245] Those [gods] who had obtained belief [after hearing about the benefits of the Perfection of Wisdom] offered worship, etc., so [the *Eight Thousand*] says, **Thereupon the** *Gods* **of the Thirty-Three conjured up heavenly Mandarava flowers, flew through the air through space, and scattered them over the Lord. And in triumph they cried: "For a long time** *cirasya* is in the sense of *cireṇa* **surely has this perfection of wisdom come to been present for the men of Jambudvipa!" Seizing more Mandarava flowers, they scattered and strewed them over the Lord, and said: "Mara and his host will have no chance to enter those beings who preach and develop the perfection of wisdom, who course in it. Those beings who hear and study the perfection of wisdom will be endowed with no small,** i.e., a little bit, just so much **wholesome root. Those who come**

to hear of this perfection of wisdom have fulfilled their duties under the Jinas of the past (*pūrva-jina-kṛtādhikārāḥ*). Such a locution is used for those who have fulfilled (*kṛta*) their duty (*adhikāra*) marked by the work of listening and so on to the Perfection of Wisdom under the Buddhas of the past (*pūrva-buddheṣu*), or such a locution is used for those who Buddhas of the past (*pūrva-buddhaiḥ*) have tasked (*kṛta*), i.e., to whom they have given a duty (*adhikāra*) in the form of listening and so on to the Perfection of Wisdom. **How much more so** there is no doubt that the same is true of **those who will study and repeat it** (because study and so on are superior to hearing is the idea), **who will be trained in Thusness** (*tathatva*), **progress to it, make endeavours about it.** *Tathatva* [is an abstract noun that conveys the basic] verbal action embodied in *tathā* ("thus"), in the sense of not an otherness, so following [grammar] instruction, [the long *ā* at the end of *tathā*] is shortened. Explain the three statements, "they will train in its cause and so on" with the stages of preparation and so on. **They will be people who have honoured the Tathagatas** (*tathāgata-paryupāsita*). The locution is used for those who have honored the Tathāgatas by being foremost in their retinue, by listening to what they say, and by worshipping them. [It does not mean, "they are honored by the Tathāgatas"], because the mark of the irregularity is [given in the statement that "words] with a past passive participle ending that are earlier [in the compound] are irregular." The word *paryupāsita* ("honored") is not the irregular preceding [word in the compound *paryupāsita-tathāgata* "honored by the Tathāgatas"].

Qualm: Listening, etc., to the Mother [Perfection of Wisdom] does not entail having honored, etc., the Tathāgatas so this is a non sequitur. How can you infer one from the other? Having anticipated that with, **And why?** [the Lord] says, **For it is there, in this perfection of wisdom that one should search for all-knowledge,** i.e., the Buddhahood that comes forth from and is fully produced by it, because there can be no result without the cause.

He gives an example for this with, **Just as all jewels are brought forth by the great ocean, and should be searched for through it, just so the great jewel of the all-knowledge of the Tathagatas should be searched for through the great ocean of the perfection of wisdom.** He is saying that since you do not unite with the result without the cause you should search for the state of a Tathāgata [246] in the Perfection of Wisdom from which it comes. Therefore the act of listening to the Mother [Perfection of Wisdom] and so on definitely plants the seed of a potent residual impression whereby you reach the ground of a Tathāgata. Furthermore, since such listening and so on happens somewhere, at some time or other, it is contingent on its particular cause. That leads you to infer that its particular cause was honoring the Tathāgatas and so on. As [Dharmakīrti says], "Since cause and effect determine this reality it is born of a cause in this form because things mirror their causes."

As the one in charge [the Lord] says, **So it is** and so on, expressing his agreement in a praise of Śakra.

[Ānanda], teaching the third, big-small [subdivision of belief for your own and others' welfare], says, **The Lord does not praise** construe this as talk in brief and at length about the benefits of **the perfection of giving, nor any of the first five perfections; he does not proclaim their name** understand this as simply spelling out their names. **Only the perfection of wisdom does the Lord praise, its name alone he proclaims**, i.e., spells out continually. Noble Asaṅga says, "Each of the perfections of giving and so on is marked by a supreme foundation [or aspiration] (*āśaya*) because the thought of enlightenment is its foundation, by a supreme basis (*vastu*) because it ranges over all bases, [i.e., there is nothing that a perfect Bodhisattva does not give and so on], by supreme governance because it is governed by the happiness and welfare of all beings, by supreme skill in means because it is assisted by non-conceptual knowledge, by supreme dedication because it is dedicated to full enlightenment, and by supreme purity because it removes

cankerous obscuration and obscuration to knowledge." [247] To agree with him the Lord says, **So it is. Only the perfection of wisdom do I praise, its name alone do I proclaim.** Having anticipated the qualm, "All six perfections cause Buddhahood so why does your exposition privilege one?" with, **And why?** he says, **For the perfection of wisdom controls** goes at the beginning of **the five perfections** because it is purified of [the stain of taking] the three circles —[giver, gift, and recipient, etc., as real bases], and turns over giving and so on to the knowledge of all aspects. Hence I praise it and proclaim its name. It thus connects with the previous [part of the Lord's statement].

To teach the topic he has spoken about with his [Ānanda's own] words he says, **What do you think, Ananda, can giving undedicated to all-knowledge** "that has not gone forth to Buddhahood for the sake of all beings through perfect wisdom that takes nothing as a basis" has been left out **be called perfect giving?** [Ānanda], grasping just from the question that giving of that sort is not the finest because it finishes when its result is experienced, mirroring an actual Teacher's understanding, responds, **No Lord.**

[248] [The Lord], in a further exposition of morality and so on, says, **The same is true of the other perfections.** Approaching it from the opposite angle, having explained how giving and so on become perfections when they are assisted by wisdom, to teach what a perfection is he says, **What do you think, Ānanda, is that wisdom inconceivable which turns over the wholesome roots by dedicating them to all-knowledge?** The result is inconceivable when you do not grasp at a basis, so [Ānanda] says, **Yes, it is inconceivable** because grasping, ordinary beings cannot conceive of it, **completely inconceivable** because it is not an object of Listeners and so on. Summing up the topic of the Mother's perfection (*pāramitā*), [i.e., the fact that the Perfection of Wisdom is beyond, the Lord] says, **The perfection of wisdom therefore gets its name from its supreme excellence** (*pāramatvāt*), **[i.e., the fact that it is beyond]. Through it the**

wholesome roots, dedicated to all-knowledge, get the name of 'perfections.' [249] He brings his argument about the meaning of "control" to its logical conclusion by saying, **It is therefore because it has dedicated the wholesome roots to all-knowledge that the perfection of wisdom controls, guides** (*nāyikā*) because it guides (*nayana*) the **perfection of giving and so on** to Buddhahood, **and leads** (*pariṇāyikā*), [i.e., leads against attacks] because it prevents every trouble for **the five perfections. The five perfections** of giving and so on **are in this manner** in the aforementioned way **contained in the perfection of wisdom, and the term 'perfection of wisdom' is just a synonym for the fulfillment of the six perfections,** i.e., I am not describing just one as the Mother of Victors, because when I proclaim this [Perfection of Wisdom] I proclaim all six perfections. So his earlier statement [on page 246] that, "**Only the perfection of wisdom do I praise, its name alone do I proclaim**" **was not wrong** because he was talking about the main [perfection]. Elucidating just this through an example he says, **gems, scattered about in the great earth, grow** get bigger **when all conditions are favourable; and the great earth is their support, and they grow supported by the great earth.** About the meaning illustrated by the example he says, **even so, embodied in** the **perfection of wisdom, the five perfections rest in all-knowledge, they grow supported by the perfection of wisdom; and as upheld by the perfection of wisdom do they get the name 'perfections.'**

[250] About the fourth, small-middling subdivision [Śakra] says, **So far the Tathagata has not proclaimed all the qualities of the perfection of wisdom** (he is asserting that the entire Mother [Perfection of Wisdom] has an extremely huge amount of qualities so these are not all the qualities she has), **qualities which one acquires by learning, studying and repeating the perfection of wisdom.** "So whose qualities are these?" He says, **Therefore** these qualities of this [Perfection of Wisdom that the Lord has so far proclaimed] are **the limited amount of the perfection**

of wisdom, which I had learned from the Lord, that spread just now and turned away the heretics and so on. This is what he means.

Since he has spoken well [the Lord] praises him with, **So it is, Kausika.** He then says, **Moreover, not only one who has learned** just that limited amount of the **perfection of wisdom, studied** and so on, up to, only **repeated** that limited amount **of the perfection of wisdom, will have those qualities, but also one who** [251] **worships a copy of it** writes out, worships, and keeps a copy, **he also, I teach, will have those** unending **advantages here and now.** [Śakra] feels great respect [for the Perfection of Wisdom] after listening to her benefits so he says, **I also will protect one who worships a copy of the perfection of wisdom, and still more so one who in addition learns, studies and repeats it.** He means, who would suspect that I might not protect and so on those who make a copy and then do what is even more special—learn her and so on.

[252] [The Lord] praises him in the same way with, **So it is, Kausika**, and to discuss the fifth, middling-middling subdivision says, **Moreover, when someone repeats this perfection of wisdom, many hundreds of Gods will come near, many thousands, many hundreds of thousands of Gods, so as to listen to the dharma. And, when they hear the dharma, those Gods will want to induce a readiness to speak** produce cogent, free expression in that **preacher of dharma. Even when he is not willing to talk, the Gods still expect that, through their respect for dharma, a readiness to speak will be induced in him, and that he will feel urged to teach** will want to speak. **This again is another quality** and so on.

He discusses the topic of benefits in yet another way with, **Moreover, the mind of those who teach this perfection of wisdom will remain uncowed** not stiff with fright **in front of the four assemblies with the thought, "I hope there is no one** who is malicious who **intends to ply me with hostile questions** pick an argument with me." [253]

Qualm: Wisdom and so on may be perfect, but people do not comprehend mental qualities so why are there no such [hostile questioners and so on]? Having anticipated that with, **And why?** [the Lord] says, **For the perfection of wisdom protects them** and so on. This is saying they do not have fear in front of assemblies and so on that arises from grasping at [real] bases, just because of the power of the Perfection of Wisdom's assistance, because they do not grasp at a doer, an act of doing, or a deed to be done.

To discuss the sixth, big-middling subdivision [the Lord] says, **In addition, he will be dear to his mother and father, to friends** those who give help and pleasure, **retainers** principle ministers, **kinsmen** people related by maternal or paternal descent, **blood relatives** brothers and so on born of the same parents, **Sramanas** Buddhists (*Śākyaputrīya*), **and Brahmanas.**

[254] Giving an exposition of the seventh, small-big [subdivision] he says, **Competent** because of being widely read and so on **he will be, and capable** because of being endowed with complete wisdom **of refuting, in accordance with dharma, any counter arguments that may arise, and able**, i.e., ready to **to deal with** to perfectly respond to **counter questions.** Some say **refuting in accordance with dharma** is to trump them with scripture (*vacana*), others to refute them by discrediting the dharma in the logical proof (*sādhana*) they adduce, [i.e., the major premise], as well as the dharma in what they want to prove (*sādhya*), [i.e., the minor premise].[54]

[257] To give instruction about the eighth, middling-big [subdivision] he says Moreover, **Kauśika, among the Gods of the Four Great Kings those Gods who have set out for full enlightenment will make up their minds to come to the place where a son or daughter of a good family has put up a copy of the perfection of wisdom, and worships it. They will come, look** by viewing from a distance **upon the copy of this perfection of wisdom, salute it respectfully** with their palms pressed together, **pay homage to it**

by coming near and touching the five parts of their body to the ground in prostration, **learn, study and repeat it. Then they will depart again.** Sometimes the thought might occur that because they have been specified that is as many [gods] as there are, so he says, **And that applies to all the Gods as before, to the Gods of Brahmā's group** these are the gods included in the first concentration, **to the Parīttābhā Gods** and so on (these three are born in the second concentration), **to the Parītta-śubha Gods** and so on (these three are stationed in the third concentration), **to the Anabhraka Gods** and so on (these eight are at the fourth concentration level, though the **Asaṃjñi-sattva gods** are in one of heavens of the **Bṛhat-phala Gods), up to the Highest Gods.** The **as before** (*peyālam*) means the description of them as "those Gods who have set out for full enlightenment who make up their minds to come to the place where someone has put up a copy of the perfection of wisdom" and so on extends to them as well. Giving instructions about skillful means from which even more merit ensues he says, **And that son or daughter of a good family should wish that the Gods, Nagas, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, men and ghosts, in the ten directions in countless world systems, should, with the help of this** (*itaḥ* means *asmād*) **book, see the perfection of wisdom** and so on; **that then they should return to their respective worlds; and that he should be able to give them just this gift of dharma.** [258] Similarly, suspecting someone with a weak intellect might have [this following] qualm, he voices it with, **You should not however think, Kausika, that only in this four-continent world the Gods of the realm of sense-desire** those born in the Desire Realm who have not destroyed the unwholesome tendency to become attached to sense objects **and of the realm of form** those born in the Form Realm who have destroyed the unwholesome tendency to become attached to sense objects but settle, with attachment, on form, **who have set out for full enlightenment, will decide to come to that place.** He reiterates this

at the end of this passage, carrying over [what it says] with, **Not so, Kausika, should you view it! No, all the Gods in the great trichiliocosm** and so on **come** and so on **and repeat it.**

About the ninth, big-big [subdivision] he says, **Moreover, the house** dwelling place of ordinary folk, **room** place where monks live, **or palace** special house of the ruler built out of bricks and so on **of the devotee of the perfection of wisdom will be well guarded** because humans and so on will not cause trouble. **No one will harm him, except as a punishment for past deeds. This is another quality which one acquires just here and now.** [259] Qualm: Why is the house and so on well guarded? [In response] he says, **For** (*yathā hi nāma*) **very powerful** very strong **Gods, and other supernatural beings, will decide to come to that place.** The word *nāma* is a word for an accepted fact. He is saying that since it is thus an accepted fact that they are very powerful, therefore, whichever house and so on they **will decide to come to,** that house and so on **will be well guarded** through their might.

In order to convince beings who are skeptical [Śakra] asks, **How does one know that Gods, or other supernatural beings, have come to that place to hear, etc., the perfection of wisdom?** [260] [The Lord] says there is a sign that corresponds to such good luck. **When one perceives somewhere a sublime radiance** in the sense of seeing a great ray of light in the house and so on where [the God] has descended, **or smells a superhuman odour** experiences with nose consciousness a fragrance distinguished as beyond the human world **not smelled before** not experienced previously, **then one should know for certain** it is definite **that a God, or other supernatural being, has come** reached the vicinity, **has come near** entered inside the house and so on. **Further, clean** inner purity because of not engaging in any wickedness **and pure** external purity because of wearing clean clothes and so on **habits will attract those Gods, etc., and will make them enraptured, overjoyed, full of zest and**

gladness (*prīti-saumanasya-jātāḥ*). Understand [the three] as endowed with small, middling, and big mental pleasure. Dissolve the compound: those in whom joy (*prīti*) that is itself mental pleasure (*saumanasya*) has arisen (*jāta*). **But the divinities of minor power, who had before occupied that place** the previous inhabitants, **they will decide to leave it** to go away.

[261] Qualm: Why would the earlier inhabitants leave without a push? Having anticipated that with, **And why?** [the Lord] says, **For they cannot endure the slendour, majesty and dignity** (the three words are for great might that is small, middling, and big) **of those very powerful Gods, etc.** He is saying that they leave just because of the force of those who are very powerful, independent of a push. **And as those very powerful Gods, etc., will decide to come to him repeatedly** again and again, **that devotee of the perfection will gain a serene faith** the powerful faith that happens when you see something believable.

[262] He has already given a general description of clean and pure habits that are always necessary. Now, focusing on specific instances of them, [the Lord] says, **Further on, one should not form any unclean or impure habits within the circumference,** i.e., in the neighborhood of **that abode of the guide to Dharma; otherwise one's deep respect for it would remain incomplete. Moreover, the devotee of the perfection of wisdom will not be fatigued in either body** physical tiredness after going to other regions and so on, **or mind** mental tiredness from failing to procure alms and so on. **At ease he lies down** because of not being troubled by heat and so on, **at ease he walks about** because of not being pained by thorns and so on when taking a stroll and so on. **In his sleep he will see no evil dreams. When he sees anything in his dreams, he will just see the Tathagatas, or Stupas, or Bodhisattvas, or Disciples of the Tathagata. When he hears sounds, he will hear the sounds of the perfections and of the wings to enlightenment, and so on. And many Bodhisattvas will he see, chanting**

(*saṃgāyamāna*) mutually deciding on readings and meanings **just this perfection of wisdom, delighted by its chorus, which proclaims how all-knowledge** Buddhahood that does not take any dharma as a basis **should be gained, how the Buddha-field** divided twofold into beings and environment free from [263] hunger and thirst, and boulders and thorns and so on, respectively **should be purified. He is shown the skill in means** and so on. **Even when food is thrown into it, his body will still feel at ease, and exceedingly light** construe this with the preceding [word] "body" —physical ease that is an absence of heaviness. **Food** [or energy] (*ojas*) is a way of talking about the triad of strength, spirit, and sharpness **thrown into** the body, voice, and intellect. You should know that he says "body" having in mind the qualities of speech and thought that are contingent on the body that is primary. **No trend of thought will arise in him from** ("having" has been left out) **excessive eagerness for food** desire to eat. **He will take only a mild interest in food. A devotee of the perfection of wisdom has no strong desire for food, and only a mild interest in it, even as a monk, who practices Yoga** (*yogācāra*) one set on the practice of special meditative stabilizations, **and who has emerged from trance,—because his thoughts overflow with other interests** are invigorated by the cultivation of loving kindness and so on. Qualm: Those who practice yoga have no strong desire for edible food because they have the food of meditative concentration, so why attribute it to the fact that they copied out and worshipped the Mother [Perfection of Wisdom]? Having anticipated that with, **And why?** he says, **For to the extent that** (the indeclinable *yathā'pi nāma* has the sense of *yasmāt* ["because"]) **he has given himself up to devotion to the development of the perfection of wisdom, to that extent heavenly beings will provide him with heavenly food.** He is saying that since it is in the nature of things **that heavenly beings will provide heavenly food** to those who, in order to perfect the **perfection of wisdom** medita-

tive stabilization, have given themselves up to copying her out and so on, therefore they have **only a mild** desire for **food**, since they have taken the food they need to take with that food thrown into [their bodies].

[The Lord], having given an exposition of the nine subdivisions of belief for your own and others' welfare, because self and other are the same [for the Bodhisattva at this level], says about the first, small-small, subdivision of belief for the welfare of others, **But again Kauśika, if a son or daughter of a good family has made a copy of the perfection of wisdom, set it up and worshipped it, but does not learn it, bear it in mind, recite and study it, spread, demonstrate, explain, expound and repeat it,** [264] **greater than his merit would be the merit of this son or daughter of a good family who truly believes in the perfection of wisdom, trustingly confides in it, and, resolutely intent on it, serene in his faith, his thoughts raised to enlightenment, in earnest intent, hears it, learns it, bears it in mind, recites and studies it, spreads, demonstrates, explains, expounds and repeats it, illuminates it in detail for others, uncovers its meaning, investigates it with his mind, and using his wisdom to the fullest, thoroughly examines it; copies it, and preserves and stores away that copy, and so that the good dharma might last long, so that the guide of the Tathagatas might not be annihilated, so that the good dharma might not disappear, so that the Bodhisattvas, the great beings, might continue to be assisted, since their guide will not fail, serves, honors, reveres, worships, adores, magnifies it with heavenly flowers, incense, perfumes, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around—that son or daughter from a good family would, on the strength of that, beget greater merit.** He means [greater] than his the aforementioned one who does not learn it and so on, is [the merit of] **this person** who he then talks about with, **greater than his**

merit would be the merit of this son or daughter of a good family and so on.

[265] In conclusion he says, **Therefore, Kauśika, the son or daughter of a good family who wants to acquire these special qualities in the here and now should truly believe in the perfection of wisdom, trustingly confide in it, and, resolutely intent on it, serene in his faith, his thoughts raised to enlightenment respectfully and earnestly** (*adhyāśayena*) **listen to it,** i.e., they should remove their turban and so on and take a low seat, deal with the fault of distraction, and with an intention (*āśaya*) that wants to be free listen to the good Dharma. (Do not say "thoughts raised to enlightenment" is irrelevant in the context of the Perfection of Wisdom, because the Perfection of Wisdom is, first and foremost, just the thought of enlightenment born from the womb of emptiness and compassion). **They should learn it, bear it in mind, recite and study it, spread, demonstrate, explain, expound and repeat it, illuminate it in detail for others, uncover its meaning, investigate it with his mind, and using his wisdom to the fullest, thoroughly examine it; he or she should always serve, honor, revere, worship, adore, magnify it with heavenly flowers, incense, perfumes, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around so that he will play a role equal to those sons and daughters of good families who copy it, and preserve and store away that copy.** Do not think he does not need to take up this topic again since he discussed it [on pages 218-19] in the preceding passage on belief for your own welfare, because there he presented it for your own welfare, but here it is for the welfare of others, and therefore different. Thus he says right after this: **so that the good dharma might last long, so that the guide of the Tathagatas might not be annihilated, so that the good dharma might not disappear, so that the Bodhisattvas, the great beings, might continue to be assisted, since their guide will not fail—this in order**

that the great eye of the Guide of the Buddhas will not fail for him or her either, or for others who are in quest of virtue.

The third, Reverence for the Perfections that Hold Immeasurable Good Qualities and for Reliquaries Chapter, of the *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament Chapter Two, *Light* Chapter Four: *Proclamation of Qualities*

About the second, middling-small [subdivision, the Lord] says, **If Kauśika, on the one hand you were given this Jambudvipa filled** by reaching into every part of the world **up to the top** by making it up to the very crest **with relics** (*śarīrāṇāṃ*) **of the Tathagatas** the agentive genitive has an instrumental sense; **and if, on the other hand, you could share in a written copy of this perfection of wisdom; and if now you had to choose** you were presented with the opportunity to take the part that you like **between the two, which one would you take?** [Śakra responds, **Just this perfection of wisdom.**] Question: Why does he set aside the Tathāgata's distinguished Form Body and take the Perfection of Wisdom? Having anticipated this with, **And why?** he says, **Because of my esteem** for because of special devotion to **the Guide of the Tathagatas** the Perfection of Wisdom, therefore (connecting it with what came before) I **would take** just her. [268] Why does he have such esteem for her? He says, **Because in a true sense this [eye] is the body** (*śarīra*) **of the Tathāgatas.** He is thinking: "I have esteem for just this because **this [eye] is the body in a true sense** in an ultimate sense—the Dharma Body—and because [the Lord] is elucidating that first and foremost, he has spoken about the Perfection of Wisdom in that way."

Question: Why would he have respect for the Perfection of Wisdom if [the Lord] is elucidating just that true Dharma Body? Having anticipated that with, **And why?** he says, because **the Lord has said** elsewhere that, "**The Dharma-bodies** in the nature of illusion-like, non-dual, knowledge in the form of the Perfection of Wisdom **are the**

Buddhas, the Lords. But, monks, you should not think that this individual body (*sat-kāya*) is my body. Monks, you should see Me from the accomplishment of the Dharma-body."

[The followers of the Mind-Only School object to the notion that non-dual knowledge is like an illusion.] They assert that just the earlier moment of knowledge delimits itself through self-knowledge, and that the later moment knows it comes right after that, and comprehends it is cause and effect. Otherwise it would not determine the unbroken continuity [of knowledge], or if it did, it would be absurd, [i.e., any earlier moment of knowledge could be the cause of any later one]. It is therefore certain that [that knowledge is] in the form of cause and effect, so how could the Buddhas, the Lords be illusion-like, non-dual knowledge?

[Response]: That is illogical because self-reflection does not establish "this is after that" because it does not conceptualize its object, and the idea that any other knowledge establishes it is not tenable because, whether it has or does not have an aspect, it cannot determine it. Alternatively, if it does determine it, you get [another knowledge that is] an object of knowledge that is actually different (*arthāntara*), and you do not accept that because [you say] a grasped object [materially different to what knows it] is impossible. Nor is there delimitation determining an unbroken continuity just by means of that knowledge, because both of them, [both the earlier and later instants of the knowledge] stand refuted.

[Attempted defense of discredited thesis]: Let self-knowledge, when it grasps the earlier knowledge, grasp it as a cause in an unbroken continuity for its result, and when it grasps the next knowledge, let it grasp it in the same manner as a result in an unbroken continuity, because the uninterrupted continuity of cause and effect is [269] their essential non-difference.

It is not so. You determine cause and effect when you grasp two bases describing a produced and producer

relationship, not when you grasp a mere uninterrupted continuity, otherwise [knowledge] that grasps a cloth right after [knowledge] that grasps a pot would become cause and effect, because [the knowledge] determines that it happens as a mere uninterrupted continuity. And self-knowledge that is non-conceptual does not grasp the prior and later bases that describe the [cause and effect] relationship. Therefore it does not make sense that it is impossible to determine cause and effect without determining that this comes right after that, because it entails absurd consequences. For the same reason the thought that this comes right after that is not [necessarily] produced [in that knowledge], because it is not certain it experiences it, just like the thought of impermanence and so on, [it is not certain that it knows that, even if that is, in fact, the case.]

"**But hey! monks, you should not think that this individual body** (*sat-kāya*) beautiful and blazing with the major and minor marks is in the nature of a collection of atoms. This gives the qualifying feature (*dharma*) of what you want to prove (*sādhya*). **You should see Me from the accomplishment of the Dharma-body** the final outcome of completing the realization of illusion-like, non-dual knowledge." This gives the reason (*hetu*). **But that Tathagata-body** Reality Body **should be seen as brought about by the reality-limit** the final outcome when you complete the Dharma Body, **i.e., the perfection of wisdom** that is its nature. This provides proof [that the reason] qualifies the subject (*pakṣa-dharma*). [The syllogism is: "The subject, the Buddha's Body, not even an atom of it has its own-being. The reason: because it is the final outcome when non-dual knowledge is complete." The subject, the Buddha's Body, is the final outcome when non-dual knowledge is complete, because it is reached when you cross the final reality-limit.]

This is saying that the final outcome when you complete the cultivation of illusion-like, non-dual, knowledge is the Dharma Body, to wit, the earlier Buddhas, the Lords. The final outcome when you complete the aforementioned

cultivation of knowledge is the Tathāgata ("the way things are") Body as well. This [syllogism] is a *sva-bhāva-hetu*, [i.e., reasoning from the fact that anything with knowledge taken to its limit for its nature has not even an atom of own-being for its nature as well]. It is settled that this non-dual knowledge is an extremely hidden topic that knowledge that has an aspect and so on cannot grasp. Hence self-knowledge that is a direct perception establishes it, and you should cultivate it, like dream awareness and so on, imbued with the reality aspect (*arthākāroparakta*). You determine that it is illusory because, in final reality, it has no essence because it lacks a single nature or many as explained [on page 97 and 159]. Hence the reason is not unproved because the clear transparent luminosity [that emerges] from the power of habituation to that thinking mind is itself the Tathāgata. [That is, the transparent luminosity—in the sense of the thinking mind free from impediment—is a subject (or better, is suited to be a subject) of which it can be proved "not even an atom of it truly exists."] The reason does not contradict what it seeks to prove because it is always the case (*sapakṣa*). The example for this is the [commonly] asserted Dharma Body of an earlier Buddha. Nobody else, such as Chakravartin kings and so on, have a Dharma Body because they are not the final outcome when the aforementioned cultivation of knowledge against which valid cognition poses no objection is complete. [This indicates] the unwelcome consequence of the mistake (*viparyāsa-prasaṅga*). [The unwelcome consequence is that being a collection of atoms stands as a reason to prove that the Buddha Body, like a Chakravartin king, is not the Tathāgata.] We assert that the absence of the mistake is the Tathāgata. Valid cognition poses an objection to its opposite. The reason is not indefinite because atoms are impossible.

Therefore, even though fortunate beings behold this Form Body Tathāgata [270] that is blazing with the major and minor marks, it is not the truly real Dharma Body Teacher. Nevertheless, just through the authority of the

Dharma Body that is the ultimate purity and a heap of infinite good qualities, the knowledge of each of those [fortunate beings] appears with the aspect of that sort of Form Body. Those who do not know that the form is the appearance of their own knowledge Tathāgata think, with the idea that it is the Teacher, "This is the Lord out there," and by meeting with and respectfully saluting him and so on they become vessels for high status, [i.e., good rebirth] and definite goodness, [i.e., nirvāṇa and enlightenment]. Gradually, but not quickly, even though it is a wrong appearance, they see that like the thought of impermanence and so on, through a sequence of ideas, it causes benefit, because it is connected with the basic reality (*vastu*). As long as they settle on real things (*bhāva*) they will still have something to know and they will produce knowledge, and as long as that happens that knowledge will mistakenly take what is not, as what is, and will be far away from a vision of true reality. Therefore, like magicians who do not settle on the things they conjure up, the elephants and so on, as true, real, things, even though they seem to be real, those beginners who want quickly to reach the Tathāgata stage—those who have not familiarized themselves, again and again, in many ways, over a long period of time with the nature of the Mahāyāna—such persons should repose their faith, the core of the practice, in the Form Body Tathāgata, a reflection of their own knowledge governed by the Tathāgata's authority, settling on it, as it were, as the World Guru.

[Śakra] reiterates this with, **It is not, O Lord, that I lack in respect for the relics of the Tathagata. On the contrary, I have a real respect for them.**

About the third, big-small [subdivision], he says, **As** (the indeclinable words *api tu* are in the sense of *yasmāt* "because they have") **come forth from this perfection of wisdom are the relics of the Tathagata worshipped, and therefore, when one worships just this perfection of wisdom, then also the worship of the relics of the Tathagata is brought to fulfillment.** Question: Since they are different,

how can worship of the Mother [Perfection of Wisdom] be worship of the Tathāgata? Having anticipated this with, **And why?** [271] he says, **For the relics of the Tathagata have come forth from the perfection of wisdom.** Here is what he actually means. The Buddhas, the Lords, with this body (*mūrti*) that has the highest status in all the world, come forth from the Perfection of Wisdom, so it is right to worship her great might. Hence to worship her is to worship the Tathāgatas, even though they are different, because of her role in their birth. To make clear with an example that you worship what you have to worship when you worship it through worshipping its basis, he says, **It is as with my own godly seat in Sudharmā** the assembly **hall of the Gods** situated outside, to the southeast of the settlement of Sudarśana that stands on Sumeru, seated on which, the gods decide what they should and should not do. **When I am seated on it, the Gods come to wait on me. But when I am not, the Gods, out of respect for me, pay their respect to my seat** and so on. Qualm: Why would they salute and so on one thing, when their respect is for something else? Having anticipated this with, **And why?** he says, **For they recall that, indeed** (the word *kila* is because they recollect it), **seated on this seat, Sakra, the Chief of Gods, demonstrates Dharma to the Gods of the Thirty-three.** The idea is that by worshipping the seat they worship Śakra who is connected with it. **In the same way, the perfection of wisdom is called the real eminent cause and condition** (*maheśākhya-hetu-pratyaya-bhūtā*) (dissolve the compound: she is **called eminent** because she is known to have great might, and is **cause and condition** because of the division into substantial cause and attending conditions, respectively) **which feeds produces the all-knowledge of the Tathagata.** [272] Someone could entertain the qualm that the body [or relics] of the Tathāgata produce Buddhahood because they cause it to last, so he says, **The relics of the Tathāgata on the other hand, are true deposits of all-knowledge, but they are not true conditions, or reasons, for the production of that**

cognition. He is saying that the bodies of the Tathāgatas are so called because they are informed by all-knowledge. **Hence they are not true** causal **conditions** for the production **of new** all-knowledge, rather **they are true deposits** that cause what is already complete to last at a later time. **As the cause of the cognition of the all-knowing** the Tathāgata's knowledge **she** (the Perfection of Wisdom has been left out) **is also worshipped through the relics of the Tathagata.** In conclusion he says, **For this reason, of the two lots mentioned before, I would chose just this perfection of wisdom.**

[273] To talk about the fourth, small-middling [subdivision] he says, **And, if I had to choose between a copy of the perfection of wisdom on the one side, and even a great trichiliocosm filled to the top with relics of the Tathagata on the other, I would still chose just this perfection of wisdom. It is not, O Lord, that I lack in respect for the relics of the Tathagata. On the contrary, I have a real respect for them. As come forth from** (*prabhāvita*) **this perfection of wisdom are the relics of the Tathagata worshipped.** Even though he has already said that she is the cause, he is not repeating himself needlessly because he is speaking in a different context. He says the Perfection of Wisdom pervades, [or produces, or gives majesty to the body] (*prabhāvitatva*) with, **For the relics of the Tathagata are true deposits of the cognition of the all-knowing, but that cognition itself has come forth from the perfection of wisdom.** He concludes with, **Therefore, then, of those two lots I would choose just this perfection of wisdom** and so on.

About the fifth, middling-middling he says, **They, however, are worshipped because they have come forth from this perfection of wisdom.** He means that the bodies are worthy of worship and so on because they arise **from** the stages of listening, etc., to **this perfection of wisdom** that is free from error. [Qualm]: They may well be produced from her, but why are they worshipped? [274] [In response] he says, because **they are pervaded by it.** When a result

produced by a completely pure cause arises it is always completely pure. So, based on that consideration, because the Perfection of Wisdom's great might (*anubhāva*) produces **the Tathāgatas,** they are **pervaded by** are totally imbued with (*vāsita*) her, therefore, because they arise from her, they **are worshipped.**

[275] To make just this clear with an example he says, **It is like a priceless** you cannot put a figure on it because it is the finest **jewel which has the property** the features which he will explain **of preventing men and ghosts from entering the place where it is put. If someone were possessed by a ghost, one would only have to introduce this jewel, and that ghost would depart. If someone were oppressed by the wind, and would apply this jewel when his body is inflated** bloated, **he would hold back** slow down **that wind, would prevent it from getting worse** stop it increasing, **would appease it** eradicate it. **It would have a similar effect when applied to a body burning with** heated up by **bile, choked with** pervaded by **and oppressed** hurt **by phlegm, or painful as a result of a disease arising from a disorder of the humours. It would illuminate the blackest darkness of night** the night sunk in darkness. **In the heat it would cool the spot of earth where it is placed. In the cold it would warm it. It drives vipers and other noxious animals from districts which they have infested when it is held** by holding it up to the sky **or placed** by placing it on the ground **there. If a woman or man were bitten by a viper, one need only show them that jewel; and its sight will counteract** slow the spread **of that poison, and make it depart** totally remove it. **Such are the qualities of this jewel,** i.e., it has these and the other properties that he is going to now explain. **If one had a boil** a ripening abscess **in the eye, or clouded** damaged **eyesight, or a disease** stabbing pain and so on **in the eye, or a cataract** a dense covering, **one need only place that jewel on the eyes, and its mere presence will remove and appease** (connect these with the time they are actively present and in seed form, respectively)

those afflictions. Question: What is the natural color of this [jewel]? He says, **Placed in water, it dyes the water all through with its own colour. Wrapped in a white cloth, and thrown into the water, it makes the water white. Equally, when wrapped** (*parivestya*) **or bound in a black-blue, or yellow, or red, or crimson cloth, or into cloth of any other** green, mottled and so on **colour** [276] **it would dye that water into which it were thrown with the colour of the cloth.** Understand **wrapped** (*pariveṣṭayitvā*) entirely **or bound** in part. The word *pariveṣṭayitvā* [in place of the expected *pariveṣṭya*)] is not wrong because of the way the endings go with the root of the verb. **It would also clear up** take to the bottom **any turbidity** multitude of small particles **there might be in the water.**

Someone could be led to think that the example does not work because even such a well-known mighty ruler as Śuddhodana, [the father of the Buddha], [277] did not have such a jewel. To dispel that [Ānanda] says, **Do these jewels, Kauśika, belong to the world of Gods, or to the men of Jambudvipa?** [Śakra] says, **They are found among the Gods** because they have the special merit for them. **The jewels found among the men of Jambudvipa, on the other hand, are lacking in weight, few and small in weight** (he says both **few** and **small** because of their number and majesty, respectively), **and not endowed with such qualities** (he has left out "because of majesty and so on"). **They are infinitely inferior to those heavenly jewels. But those among the Gods are fine and full of** all **possible qualities. If that jewel were now put into a basket, or placed upon it, then that basket would still be desirable after the jewel had again been taken out. The basket, through the qualities of the jewel, would become an object of supreme longing. In the same way, the qualities of the cognition of the all-knowledge are derived from the perfection of wisdom. On account of it** never mind [the Tathāgata who] is present, **even the relics of the Tathagata who has gone to Parinirvana are worshipped.**

Teaching, in yet another way, worship because the Perfection of Wisdom is the cause, he says, **And as the demonstration of the dharma by the Buddhas and Lords in all world systems should be worshipped because it has come forth from the perfection of wisdom, so also the dharma-preacher's demonstration of dharma**. Since conceptualization operates by projecting an aspect of itself in an external form, taking what is not as what is, it is, in and of itself, ignorance, and if present you have not destroyed every obscuration. Hence, the productive force (*prabhāva*) of the Perfection of Wisdom that is the knowledge of the Buddhas, the Lords, who remain permanently in equipoise, produces appearances of unalloyed [Dharma] demonstrations for the fortunate, in accord with their belief, appearances that are particular states (*pratyaya*) of their own knowledge. In this way the Lords present them with demonstrations in line with their particular states of mind. Hence, sometimes those who [have come together to] recite [the words of the Buddha], aspiring to be of benefit to trainees, when face to face with pure, ordinary, knowledge say, "Thus did the Sage proclaim." So this means that even though the demonstration is in its nature the trainee's knowledge appearing as words, and is connected with the person who hears it, it **should be worshipped** based on the consideration that it is a demonstration of Dharma by the Buddhas because **it has come forth from** is governed by the knowledge of **the perfection of wisdom**. And so too should the **demonstration by the dharma-preachers** of this present time be worshipped, because **it has come forth from** is governed by the knowledge of **the perfection of wisdom** because it comes down through the power of a tradition that reaches back to the Lord.

[278] Giving an exposition of the sixth, big-middling [subdivision], he says, **As a king should be worshipped, because his royal might makes him courageous** (*akuto-bhaya*) (dissolve the compound: he has no fear [*bhaya*] from anywhere [*kutaścit*]) **in a great body of people, so also the**

preacher of dharma, because, through the might of the Dharma-body, i.e., the might of the Perfection of Wisdom that is an outpouring of the Dharma Element **he is courageous in a great body of people.**

To speak about the seventh, small-big, he says, **Therefore, then, O Lord, if there were two lots; and if not only this great trichiliocosm, but if all the world systems, countless as the sand of the Ganges, filled with the relics of the Tathagata, were put down as the first lot; and a copy of the perfection of wisdom as the second** and so on.

[279] Giving an exposition of the eighth, middling-big, he says, **Moreover, O Lord, someone who wants to see, in accordance with the dharma, the Buddhas and Lords who just now remain, hold, and maintain themselves in immeasurable and incalculable world systems, should course in the perfection of wisdom, make endeavours in it, develop it.** He has to use the three words **remain** and so on because of the difference between completely looking after the needs of self, others, and both, respectively; or, alternatively, they **remain** (*sthā*) because the Dharma Body remains (*avasthā*) for as long as cyclic existence persists, **hold** (*dhṛ*) because the Enjoyment Body is the holder (*saṃdhāraṇa*) of what Bodhisattvas need, and **maintain** (*yāpaya*) because the Emanation Body remains for a certain number (*katipaya*) of days. He says **course** and so on because of the difference between the stage of preparation and so on. As before, [the Lord] agrees and says, **So it is, Kauśika,** and then teaches the greatness of the Mother [Perfection of Wisdom] with, **All the Tathagatas owe their enlightenment to just this perfection of wisdom,—whether they live in the past, future or present. I also, Kausika, just now a Tathagata, owe my enlightenment to just this perfection of wisdom.**

[280] Speaking about the ninth, big-big [Śakra] says, **A great perfection is this, the perfection of wisdom.** Speaking about just this greatness he says, **For it allows the Tathagatas to rightly know and behold the thoughts and doings of all beings.** He is saying the Mother [Perfection of

Wisdom] is great because through her might the Lord **rightly knows** at the preparation stage, and **beholds** at the subsequent stage the thought-activities of all beings. To validate just that the Lord says, **So it is, Kasika. It is because a Bodhisattva courses for a long time** (*rātra*) **for a long time** (*kāla*) **in this perfection of wisdom that he rightly knows and beholds the thoughts of all beings.**

[Śakra], thinking the Lord is precluding the other [perfections] because he has said, "he courses in the Perfection of Wisdom" says, **Does a Bodhisattva course only in the perfection of wisdom, and not in the other perfections of giving and so on?** [The Lord] says [they course] in them all with, **He courses in all the six perfections.** Since [scripture] says, "Steady [Bodhisattvas] rightly practice the six perfections when they give without expectation, are m.
out concern for their future life, are always patient, vigorously attempt to do everything wholesome, and without [relishing] the formless states and concentrations have wisdom with skilful means." [281] he means Bodhisattvas have a perfect practice when they course in all the perfections.

Why, then, does he say Perfection of Wisdom? [The Lord answers by] saying, **But it is the perfection of wisdom which controls the Bodhisattva.** He has taught how she controls earlier [on page 247]. He reiterates this with, **It is the perfection of wisdom which controls the Bodhisattva when he gives a gift, or guards morality, or perfects himself in patience, or exerts vigour, or enters into trance, or has insight into** meditates on **dharmas.**

To collect them together he says, **One cannot get at a distinction** because they preclude imperfection and are therefore perfections, **or difference** in being called "perfections" [282] (construe these [two words] with the following) **between these six perfections,—all of them upheld by skill in means, dedicated to the perfection of wisdom,** i.e., cultivated by purifying [the stain of taking] the three circles [of giver, gift, recipient and so on as real bases], **dedicated to all-knowledge** given over to the Tathāgata. **Just as no**

distinction because they are the reverse of what is not that [i.e., because they are all classed as shadows], **or difference** similarly, because the same word is used for them all is **conceived between the shadows cast by different trees in Jambudvipa,—though their colors** because they are divided into blue-black, yellow and so on **may differ, and their shapes** even and angular shapes, **and their leaves, flowers and fruits, and their height** length **and circumference** how big they are around. He reiterates this with, **but they are all just called** labeled **'shadows'; even so one cannot get at a distinction or difference between these six perfections,—all of them upheld by skill in means, dedicated to the perfection of wisdom, dedicated to all-knowledge.**

[The *Eight Thousand*] has taught the nine small-small and so on subdivisions for each of the three believing attitudes. In conclusion [Śakra] then says, **Endowed with great qualities is this perfection of wisdom** because the **outcome** of belief for your own welfare is many benefits, **with immeasurable qualities** because belief for your own and other welfare has [qualities] beyond number and measure, **with boundless qualities** because belief for the welfare of others has the welfare of boundless beings for its aim.

There can be no hesitation about the fact that there are just these twenty-seven attitudes because own, other, and both each have nine subdivisions. Thus [Maitreya] says:

> [The Lord says] you should know three types of belief for your own welfare, for your own and others' welfare, and for the welfare of others alone. And he asserts three of each: small, middling, and big, [and says] there are again three of them divided into small-small and so on. So he considers there are twenty-seven sorts. [*Ornament* 2.18-19]

The aforementioned long sections of the text that gradually set forth bigger and bigger benefits obliquely reveal all these belief attitudes. Earlier Masters[55] [like Ārya Vimuktisena] say, "You should also know that for every

subdivision of belief there is an opposite big-big and so on noxious side that mirrors the higher and higher example described. There, in belief for your own welfare the motivating aim is the welfare of others; in the second the practice has breaks; and in the third [283] it is without breaks. Otherwise, if you assert that these long sections of the text are merely describing benefits, they would be purposeless because all the benefits, as many as there are, should have been set forth all at once."

The fourth, Proclamation of Qualities Chapter, of the *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament CHAPTER TWO, *Light* CHAPTER FIVE: *Revolution of Merits*

[286] In order to enthuse Bodhisattvas who have set out for the Perfection of Wisdom marked by [benefits] consonant with belief in the here and now, developing the first, second, and third set of nine stages of belief attention, the Buddhas and so on praise, commend, and glorify them, doing each in sets of nine, causing higher and higher delight. Therefore, after belief attention, giving an exposition of the first degree of praise, [Śakra] says, **Let us again consider two people. The one truly believes in the perfection of wisdom trustingly confiding in it** and so on. **And when he has heard this exposition, he will resolve** accept without rejecting **that he will never abandon** will not repudiate by aspiring to reject and be free of **this perfection of wisdom, —surely so greatly profitable, so great an advantage, so great a fruit, so great a reward, endowed with so great qualities!—that he will guard** by preventing external water damage and so on, **and preserve** by removing internal faults such as corrupt readings and so on, **it, because it is exceedingly hard to get. The other person would first venerate it, and then give, turn over, give possession of, and give up a copy of it to another son or daughter of a good family, who, desirous of** preparing to get **it and eager** hoping, **asks for it. Which one of these persons begets the greater merit, the one who intends to give it away, or the one who does not?** They **copy**, i.e., make a gift of everything they have—the book, its contents, as well as the fruit [of learning it and so on]. To explain just that, because of the difference between the preparation, fundamental, and subsequent stages, he says they **turn over, give possession,**

and give up. Alternatively, the three words are because of the difference between not taking the gift, the giver, or act of giving as a basis.

[287] To teach using his [Śakra's] words [the Lord] says, **I will question you on this point, and you may answer to the best of your abilities. If one person by himself were to honour the body** relics (*pratimādika*) **of the Tathagata after his Parinirvana, minister to them and preserve them; and if another were not only himself to honour the body of the Tathagata, minister to them and revere them, but in addition reveal them to others, give them away, and share them** give them until they run out, **in the hope that the worship of the relics would become widespread, from pity for beings; then which one of these two persons would beget the greater merit** and so on. [Śakra] says, Of among **them, just the one** who worships the relics of the Tathāgata and **shares with others,** i.e., gives them away with the compassionate, surpassing aspiration to give does. Now, summing up with his words, [the Lord] says, **So it is, Kauśika. The person who would give this perfection of wisdom to others, who helps others, who intends to give it away, he would on the strength of that beget the greater merit.**

[288] About the second [degree of praise] he says, **If in addition he would go to where** in the Magadha region and so on **there are persons who have become fit vessels** whose intense power of faith has turned them into vessels for **this perfection of wisdom, and would share it with them, then he would beget still more merit than him,** i.e., than the aforementioned person who does not go and give it to them.

[289] About the third degree of praise [the Lord] says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all beings in Jambudvipa** by making them work to grasp **to observe the ten ways of wholesome action, and would establish them in it** by making those who have grasped it steadfast? Śakra

says, **Great it would be.** [The Lord] says, **Greater than him** than the person who does the preceding **would be the merit of someone who would at least make a copy of the perfection of wisdom, and, with earnest intention, would give it to another Bodhisattva, if he believed to a believer, if he had faith to one with faith, if he had serene faith to one with serene faith, if he had a perfect surpassing aspiration, to one with a perfect surpassing aspiration, and after he had raised his thought to enlightenment, to one who had raised his thought to enlightenment so that he would at least write it and recite it; and then he would tirelessly** without laziness **perfect it himself, and persuade** by himself carrying out the practice **this one** [the other Bodhisattva] who had produced the thought **about it** (connect this with the earlier "the Perfection of Wisdom") **with zealous labour** because he is enthused about it, **and explain it to him** give a perfect discourse on the topics to those who are confused because they do not understand, are unsure, or have a wrong understanding, **instigate to it** turn to the wholesome those who are careless because they are lazy, lack desire, or are addicted to something else, **fill with enthusiasm for it** talk about the benefits of special vigor to those who are stolid because they believe in the Hīna[yāna], consider themselves to be incapable, are depressed, or are scared that it is too much to do, **make him rejoice in it** delight them with the good qualities of the perfect candidate with unmistaken meditative stabilization and insatiable vigor; and having made them obedient **would** thus, **by his words** instruction, **lead him to it** complete in them the Perfection of Wisdom, and in so doing **educate and coach him in it** eliminate the faults of sinking and scattering, respectively, by perfectly identifying them with introspection, **illuminate its meaning** resulting benefits **to him, and in that way** in the aforementioned stages **cleanse his thoughts** by preventing ignorance and wrong knowledge, **and remove his doubts** get rid of uncertainty; **and who would address him as follows: "Come here** (*ehi*) come here (*āgaccha*) **son of**

a good family, do train yourself in just the Path of the Bodhisattvas the Perfection of Wisdom, **for as a result of this training, this coursing, this struggling** (the three words are because of the difference between armor, practice, and inexorable vigor, respectively) **you will surely quickly awake to full enlightenment. After that you will educate an infinite number of beings in the complete extinction of the sub-stratum of rebirth,** i.e., the Dharma Body when the contaminated skandhas are gone, **in other words, in the revelation of the reality-limit." Because he intends to give away, therefore his merit is greater.**

[290] **And this is true even if it is compared with the merit of someone who instigates and establishes in the observation of the ten wholesome ways of acting all the beings in a four-continent world system, a small chiliocosm, a medium chiliocosm, and a trichiliocosm.** The four parts of the passage indicate the fourth, fifth, sixth, and seventh degrees of praise, respectively. However in all of these, right after "instigates and establishes," you have to add the earlier passage [on page 289] from, "How great do you think would be the merit," up to, "greater than him would be the merit of someone who," [i.e., The Lord says, "How great do you think would be the merit of someone who would instigate all beings in a four-continent," and so on "world system to observe the ten ways of wholesome action, and would establish them in it?" Śakra says, "Great it would be," and the Lord says, "Greater than him would be the merit of someone who would at least make a copy of the perfection of wisdom" and so on.]

[291] The eighth degree of praise [is where the Lord] says, **And this is true even if it is compared with the merit of someone who instigates and establishes in the observation of the ten wholesome ways of acting all the beings even in all the worlds systems that there are, numerous as the sands of the Ganges River.** He means [the Bodhisattva who would at least make a copy and so on would make more merit] when compared to those who instigate and

establish [beings] in observing the ten ways of wholesome action.

[294] The ninth degree of praise [is where the Lord] says, **And this is true even if it is compared with the merit of one who would establish all the beings in Jambudvīpa in the four trances, even all the beings in a four-continent world system, a small chiliocosm, a medium chiliocosm, a trichiliocosm, in all the worlds systems that there are, numerous as the sands of the Ganges River.** He is teaching that [the Bodhisattva who would at least make a copy and so on] has more merit than those who establish beings in the four concentrations, even up to as may beings as there are in great trichiliocosms as numerous as the sands in the River Gaṅgā.

[295] The first degree of commendation [is where the Lord] says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all the beings in Jambudvipa in the four Unlimited, the four formless attainments, the five superknowledges, and would establish them in it?** Śakra says, **Great it would be.** [The Lord] says, **Greater than him would be the merit of someone who would at least make a copy of the perfection of wisdom** and so on. [296] He then indicates the second, third, fourth, and fifth degrees of commendation, respectively where he says, **even all the beings in a four-continent world system, a small chiliocosm, a medium chiliocosm, a trichiliocosm.** In all of these four passages, right after "instigate and establish," you have to add the earlier passage [on page 295] from, "How great do you think would be the merit," up to, "greater than him would be the merit of someone who" and so on.

[297] The sixth degree of commendation [is where the Lord] says, **And this is true even if it is compared with the merit of one who would establish in the four Unlimited, the four formless attainments, the five superknowledges, all the beings in all the worlds systems that there are, numerous as the sands of the Ganges River.**

About the seventh degree of commendation he says, **A person who would not only write this perfection of wisdom and recite it by himself, but would write it for others and give it away to them, would easily beget the greater merit.**

About the eighth degree of commendation he says, **Moreover, Kauśika, someone would also beget greater merit if they were conversant with the meaning** clever at understanding the topics **when reciting this perfection of wisdom; and having written it for others, would give it away, expound and light it up, both the meaning and the letter.** [Nāgārjuna] says, "You, [Lord], assert that a dependent origination is emptiness itself," "because there is no dharma over and above the Dharma Element."[56] Therefore, since the topic [or meaning of the words] (*padārtha*) they are learning is just the Perfection of Wisdom herself, [i.e., nondual emptiness and knowledge], how could someone expound it? Intending this, Śakra says, **Can one then expound this perfection of wisdom?** [298] Since [Bodhisattvas] demonstrate it to those without direct knowledge of the emptiness that is the nature of reality [or meaning of the words] (*padārtha-svabhāva*), the Lord says, **Yes, one should expound it to someone who does not understand it.** Qualm: But when someone is making progress towards the meaning of words how could they be making progress towards the emptiness that is their nature? Having anticipated that with, **And why?** he says, **For in the future a counterfeit of the perfection of wisdom will arise. When he hears it, a person who does not understand should beware of making obeisance to it, if he wants to win full enlightenment.** He is saying they demonstrate it so that Bodhisattvas intent on enlightenment will not be ruined when, at a **future** time, a **counterfeit of** something that looks similar to **the perfection of wisdom will arise.** They might otherwise study it, get used to a wrong treatise, and the topic they are learning would be hidden from them. Failing to awaken[57] to the illusion-like nature [of

even the words and meaning of the Perfection of Wisdom], they would fail to awaken to the perfect Perfection of Wisdom and would veer away from the goal they want to attain.

[Śakra, wondering] about the cause and form [of a counterfeit] that you should reject because it has given up the cause and form [of the original], says, **How should he recognize in the future if and when the counterfeit perfection of wisdom is expounded?** Master Dignāga says of **counterfeit perfection of wisdom**, "They say counterfeit Perfection of Wisdom fabricates a different topic that takes you away from the contextually appropriate topic."

[299] **In the future there will be some monks**, i.e., Vijñānavādin ("Propounders of Consciousness") followers of the Mahāyāna **whose bodies are undeveloped** who are unfamiliar with the nature of the body of six consciousnesses and their objects that has no essence because it lacks a single nature or many, and to reiterate that, **whose moral conduct, thought and wisdom are undeveloped** (He uses the three words because they lack the three trainings in higher morality, higher thought, and higher wisdom, respectively), and again to corroborate that, **who are stupid** because they are without knowledge, **dumb like sheep** because they have knowledge but hesitate, **without wisdom** because they have wrong knowledge. **When they announce that they will expound the perfection of wisdom, they will actually expound its counterfeit. They will expound the counterfeit perfection of wisdom by teaching that** the Perfection of Wisdom is **the impermanence of form, etc.**, that is **a destruction**—a non-existence of imaginary **form**; that she is the impermanence of form that is a destruction of conceptualized form not remaining beyond an instant; and that she is the impermanence of form that is a destruction that is the absence of the imaginary form in the form of the true nature of dharmas. [And they will teach that] you should see the three meanings as different ways of saying the same thing (*āvṛtti-nyāyena*). Ruined by wrong knowledge they flatter

themselves and say, **To strive for that insight, that will be the coursing in the perfection of wisdom.**

[300] Those who fail to remove predicate and subject (*dharma-dharmin*) and settle on mistaken existence because of the aforementioned demonstration are not free. Intending this he says, **But on the contrary, one should not view the impermanence of form, etc., as the destruction of form.** He has in mind that they should instead practice just the Perfection of Wisdom with the illusory-like nature of form and so on that is the cause of perfectly eliminating all afflictive obscurations and obscurations to knowledge, along with the residual impression left by them rooted in settling on mistaken existence and non-existence because then they will reach the state of a Tathāgata.

[302] The ninth degree of commendation starts from where the Lord says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all the beings in Jambudvipa in the fruit of a Streamwinner, up to, all the beings in all the worlds systems that there are, numerous as the sands of the Ganges River, and would establish them in it?** Śakra says, **Great it would be.** [The Lord] says, **Greater than him would be the merit of someone who would at least make a copy of the perfection of wisdom** and so on. He is teaching that [the Bodhisattva who would at least make a copy and so on] begets more merit than those who establish beings in all the world systems that there are, numerous as the sands of the Gaṅgā River, in the fruit of Stream-enterer. [303] Qualm: To establish them in the fruit of Stream-enterer is to station them in a realm without outflows, while the gift of a book of the Perfection of Wisdom and the exhibition of it out of faith and so on is with outflows, so how could those who do the latter have more merit than those who do the former? Having anticipated that with, **And why?** he says, **For it is the perfection of wisdom which brings about the fruit of Streamwinner and so on.** He is saying that the Mother of Victors is the cause of all noble dharmas, the vast, stainless,

infinite heap of qualities such as the state of a Tathāgata and so on, so it is obvious that the fruit of Stream-enterer is from this Perfection of Wisdom. Hence, since she is essential cause of them all, the gift of a book and so on is the gift of the fruit of Stream-enterer and of the most exalted state of enlightenment and so on and therefore has more merit

[305] About the first degree of glorification he says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all the beings in Jambudvipa in the fruit of a Once-Returner,** up to, **all the beings in all the worlds systems that there are, numerous as the sands of the Ganges River** and so on. [306] He anticipates the qualm as before with, **And why?** and gives the same answer with, **For it is the perfection of wisdom which brings about the fruit of Once-Returner** and so on.

[308] About the second [degree of glorification] he says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all the beings in Jambudvipa in the fruit of a Never-Returner,** up to, **all the beings in all the worlds systems that there are, numerous as the sands of the Ganges River** and so on. Intending the same qualm as before, he anticipates it with, **And why?** and gives the same answer with, **For it is the perfection of wisdom which brings about the fruit of Never-Returner** and so on.

[311] About the third [degree of glorification] he says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all the beings in Jambudvipa in the fruit of an Arhat,** up to, **all the beings in all the worlds systems that there are, numerous as the sands of the Ganges River** and so on. [312] He anticipates the qualm as I have set it down with, **And why?** and as before says, **For it is the perfection of wisdom which brings about the fruit of Arhat. And the Bodhisattva will increase his endurance by the reflection that by training himself in the perfection of wisdom, he will by and by become one who obtains the dharmas which constitute a Buddha, and**

will get near to full enlightenment. For he knows that by training himself in this training, coursing in it, struggling in it, he will bring forth all the fruits of the holy life, from that of a Streamwinner to Buddhahood.

[315] About the fourth [degree of glorification] he says, **Moreover, Kauśika, how great do you think would be the merit of someone who would instigate all the beings in Jambudvipa in Pratyekabuddhahood**, up to, **all the beings in all the worlds systems that there are, numerous as the sands of the Ganges River** and so on. [312] He anticipates the qualm as I have set it down with, **And why?** and similarly says, **For it is the perfection of wisdom which brings about Pratyekabuddhahood** and so on.

The fifth degree is where he says, **Moreover, Kauśika, if someone were to raise to full enlightenment the hearts of as many beings as there are in Jambudvipa; and if someone else were not only to raise their hearts to full enlightenment, but would also in addition give them a copy of this perfection of wisdom; or, if he would present** give a copy **of this perfection of wisdom to an irreversible Bodhisattva**, [316] (With what hope?) **so that he will let himself be trained in it, make endeavours about it,** develop it with the path of preparation, **and as a result of the growth** with the path of seeing, **increase** with the path of meditation, **and abundance** with the Bodhisattva's special paths **of the perfection of wisdom, fulfil** on the Tathāgata level **the Buddha-dharmas** (explain the different meanings like that) **then, compared with that former person** with both persons—those who produce the thought of enlightenment and those who, having produced the thought of enlightenment, give the book **he will beget the greater merit.** Qualm: How could someone who merely gives the book have greater merit than someone who, having produced the thought of enlightenment, gives the book in addition? Having anticipated this with, **And why?** [the Lord] says, **For certainly**, i.e., he is definitely irreversible **he will, once he has awoken to full enlightenment, end the sufferings**

of beings. He is saying an irreversible Bodhisattva is a special field of merit because he certainly will **once he has awoken to enlightenment, end the sufferings of beings,** therefore someone who gives the book to him has the greater merit, not someone who gives the book to a person who has already produced the thought of enlightenment but whose lineage is not definite.

About the sixth [degree] he says, **Never mind how much merit the son or daughter of a good family makes when he raises to full enlightenment the hearts of any number of beings in Jambudvipa, [the merit is greater] even if the person raises to full enlightenment the hearts of any number of beings in a four-continent world system.** [317] After the end of this passage you have to add the earlier **and if someone else were not only to raise their hearts to full enlightenment, but would also in addition give them a copy of this perfection of wisdom; or, if he would present a copy of this perfection of wisdom to an irreversible Bodhisattva, so that he will let himself be trained** and so on, **then, compared with that former person he will beget the greater merit. And why? For certainly he will, once he has awoken to full enlightenment, end the sufferings of beings.**

About the seventh [degree] he says, **Never mind how much merit the son or daughter of a good family makes when he raises to full enlightenment the hearts of any number of beings in a four-continent world system, [the merit is greater] even if the person raises to full enlightenment the hearts of any number of beings in a small chiliocosm.** Similarly, here too, you have to add the text at the end of the passage.

[318] About the eighth [degree] he says, **Never mind how much merit the son or daughter of a good family makes when he raises to full enlightenment the hearts of any number of beings in a small chiliocosm, even if the person raises to full enlightenment the hearts of any number of beings in a medium chiliocosm, in a trichiliocosm,**

in all the worlds systems that there are, numerous as the sands of the Ganges River; and if someone else were not only to raise their hearts to full enlightenment, but would also in addition give them a copy of this perfection of wisdom; or, if he would present a copy of this perfection of wisdom to an irreversible Bodhisattva, so that he will let himself be trained in it, make endeavours about it, develop it in great measure in an additional way, **and as a result of the growth, increase, and abundance of the perfection of wisdom, fulfil the Buddha-dharmas** and so on. Here too, you have to explain the "**And why?**" question and answer as earlier.

[321] About the ninth degree of glorification [the Lord] says, **Or, let us again compare two persons: The first would present a copy of this perfection of wisdom to any number of beings in any number of world systems who have become irreversible from full enlightenment, who have definitely set out for it; the second would in addition expound it to them,** according to the **meaning and according to the letter. Would he not on the strength of that beget much merit.** Śakra says, **His merit indeed would be great** and so on. The Lord says, Still **greater would be the merit of someone who in addition** would **instruct and admonish in this perfection of** wisdom **those irreversible Bodhisattvas who want more quickly to win full enlightenment.** And **further, still another Bodhisattva would arise, who would say that he** would **win full enlightenment more quickly than they. If someone** would **instruct and admonish in the perfection of** wisdom **that Bodhisattva of quicker understanding, he** would **beget a still greater merit.**

To teach that not only is there greater merit from instructing and admonishing Bodhisattvas of quicker understanding because of what they will do for others after having won enlightenment, but even because of what they do before they are enlightened, Śakra says, **To the extent that a Bodhisattva comes nearer to full enlightenment, to**

that extent he should be instructed and admonished in the perfection of wisdom, for that brings him nearer and nearer to Suchness. When he comes nearer to Suchness, he confers (this is connected with [the persons] who come after) **many fruits** because he is able to give results in the here and now, **and advantages** because he gives results in a future life **on those who have done him services,** i.e., those who have given him robes and so on, **i.e., on those through whom he enjoys his robes** clothes, **alms** rice gruel and so forth, **bed** with a mattress and so forth, **chair** cane seat and so on,[58] **and medicines** myrobalan and so on **and appliances** strainers and so on **for** (*pratyaya*), i.e., that appropriately go (*eti*) go (*gacchati*) with (*prati*) **sickness** being struck by disease and so on. **His merit now becomes still greater.** [322] He has in mind that there is no difference between Tathāgatas and Bodhisattvas when it comes to being the finest objects of charity.

Question: How [do you know] this? [Response]: From the scripture at the time of the Lord's final complete nirvāṇa, after he had eaten [unhealthy] alms from Cunda, the son of the [low caste] laborer, where he himself said, "Let not Cunda, the son of the laborer, be saddened at all on this account. Ānanda, you must stop that happening to Cunda, the son of the laborer. You should explain that those alms the Tathāgata eats before awakening to right and perfect enlightenment, and those alms he eats before he enters into final, complete nirvāṇa in which there is nothing left over are both alms with a result equal to the unequalled." Since he thus teaches that they have equal results you should know they are equal objects of charity.

Qualm: Familiarity through meditation brings [Bodhisattvas] nearer [to Suchness], so why does he explain that instruction and admonition bring them nearer? Having anticipated this with, **And why?** he says, **in consequence of the fact that he comes nearer to full enlightenment.** He is thinking as follows: It is in the true nature of dependent origination, [i.e., it follows from the natural course of

events] that from instruction and admonition a special thought produces a moment that brings them nearer, so it is absolutely definite that the force of meditation does.

[Subhūti then says], **Well said, Kausika.** With statements that bring them near [to Suchness] even more quickly **you fortify those who belong to the Bodhisattva-vehicle, help them** with instruction, **stand by them** with admonition. **Even so should you act. A holy disciple who wants to give help to all beings, he fortifies the Bodhisattvas in their attitude to full enlightenment, helps them, stands by them. It is so that one should act.** Ārya Vimuktisena says[59] [Subhūti's] "Well said" giving praise to [gods like Śakra] who fortify [and so on] Bodhisattvas [with material and spiritual things] [323] sums up the topic of praise, commendation, and glorification. Qualm: How does fortifying X more and more[60] help Y? Having anticipated this with, **And why?** he says: **For begotten from the perfection of wisdom is the full enlightenment of the Bodhisattvas.** He is saying that since fortifying the thought of full enlightenment more and more brings forth the Bodhisattvas' full enlightenment that takes care of **the needs** of the world, therefore, fortifying them more and more helps beings. Reiterating this from a negative angle he says, **Because, if the Bodhisattvas would not produce the thought of enlightenment, they would not train themselves in full enlightenment, nor in the six perfections,** and **in consequence they would not awake to full enlightenment,** (he has left out) "and therefore would not take care of the needs of beings." And from a positive angle he says, **But because the Bodhisattvas train themselves** and so on. His idea is that **because they awake to full enlightenment** they take care of the needs of the world.

You should understand that these praises and so on, the essence of which has been explained in a teaching about greater and greater merit, have just the aforementioned divisions. They are marked by degrees of realization of reality and are not in the form of [flattery of a god] said

for the purpose [of getting a boon from that god]. Thus [Maitreya] says,

> [324] [Śakra and the Lord] assert praise, commendation, and glorification for the Perfection of Wisdom [that correspond] with the triad of nine degrees of belief. [*Ornament* 2.20]

When you take [praise and so on] in this way, the statement that, "the Lord dwelled with the Bodhisattvas, the great beings, who praise, commend, and glorify all the Buddhas" here and there in other sūtra passages, makes sense.

The fifth, Revolution of Merits Chapter, of the *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament Chapter Two, *Light* Chapter Six:

Dedication and Rejoicing

[325] [Bodhisattvas] have to dedicate [or turn over] all belief attention praising, commending, and glorifying the Buddhas to full enlightenment, so next [Maitreya] has to explain dedication [or turning over] attention.[61] It has various forms because its object can be seen from different angles. First, in an exposition of the distinguishing feature of dedication [the *Eight Thousand*] says, **The Bodhisattva** who has perfect (*samyak*) wisdom, **the great being** who is equipped with all skillful means (as in the passage from the *Sūtra on a Trap Not Set in Vain* (*Amogha-pāśa-sūtra*) that says the words "Bodhisattva" and "great being" are for wisdom and skillful means), **Maitreya** ("Friendly")—[he is called Maitreya] because he obtains the meditative stabilization called "friendly" (*maitreya*), because he realizes the friendly state (*maitreyatva*) that is the result of a meditative stabilization, because he clearly realizes the friendliness (*maitrī*) that is the result of making earlier prayers, or because he is the one who inculcated, through cultivation of the friendliness door to freedom, those qualities that led to him being born as Maitreya—**says to the Venerable Subhuti, Noble Subhuti: We have the Bodhisattva's meritorious work connected with jubilation and dedication** (*anumodanā-pariṇāmanā-sahagatam*). [326] The **dedication** (*pariṇāmanā*) is after **rejoicing** (*anumodanā*) [in the merits of others]. Because the dedication is an attitude that has the Tathāgata's full enlightenment as objective support without taking it as a real basis it is a dedicating attitude with a distinguishing feature. [The merit] is **connected with** that, hence, the compound

anumodanā-pariṇāmanā-sahagatam. And similarly, on the other side, **we have the meritorious work of all beings that has arisen from giving, morality, and meditational development.** The meritorious work that has arisen from giving and so on also has this aspect as well: it is to be dedicated to enlightenment after rejoicing [in the merits of others] with the rejoicing attitude that I will explain later, because [Subhūti] will say right afterwards [on page 332], "Having thus rejoiced, [the Bodhisattva who has considered infinite stores of merit] utters the remark: 'I turn over into full enlightenment the meritorious work founded on jubilation.'" **Than that**, i.e., compared to the meritorious work that has arisen from giving, **the Bodhisattva's meritorious work with jubilation and dedication is declared to be the highest, the most excellent and sublime, the best and superb, with none above it, supreme, with none superior to it, totally superior, unequalled, equal to the unequalled**. There it is declared to be **the highest** (*agra*) because it has the most height (*agratā*) in two ways. It has the most height in two ways because it is refined, hence it is most excellent; and because it is unmatched, hence it is sublime. Thus he says, **most excellent and sublime**. It is highest as most excellent in two ways: it is best because of skillful means and superb because of perfect wisdom. Thus he says, **best and superb**. He says **with none above it** to say that nothing else is above these two. It is also [highest] as sublime in two ways: it is supreme because it has no equal, and with none superior to it because there is nothing superior to it. He says **supreme, with none superior to it** to show that. Nothing other than these two is totally superior so he says, **totally superior**. It is **unequalled** because it is not shared with Listeners and so on as I explained [on page 82], and it is **equal to the unequalled** because it causes [Bodhisattvas] to reach a state equal to the unequalled Buddhas.[92]

[329] Subhūti, wishing to give an exposition of the dedication attention aspect that does not take anything as a basis says, **A Bodhisattva, a great being, considers the**

world with its ten directions, in every direction, extending everywhere, i.e., extending into the eastern direction and so on in all the world systems in the ten directions. **He considers the world systems** situated in the eastern, southern, western, and northern directions, respectively, that are described as **immeasurable, quite beyond reckoning, quite measureless,** and **quite inconceivable,** and the ones situated in the above and below directions that explain the different meanings of **infinite and boundless. He considers in the past period, in each single direction, in each single world system, the Tathagatas,** those who are free of ordinary attachment, in training, beyond training, Pratyekabuddhas, and Bodhisattvas, respectively, who are **quite immeasurable, quite beyond reckoning, quite measureless, quite inconceivable,** and **infinite and boundless.** You should understand that they are immeasurable and so on because they are beyond knowledge-paths and so on. They **have won final Nirvana in the realm of Nirvana which leaves nothing behind,—their tracks** [of suffering existence] **cut off** because their enemies [the cankers] are destroyed and their outflows extinguished, **their course cut off** because they are free from cankers and fully controlled, **their obstacles and guides to [to the suffering world of] becoming annulled** because they are quite freed in their hearts, well freed and wise, **their tears dried up** because they are thoroughbreds and great bull elephants, **with all their impediments crushed** because their work is done, their task accomplished. I have already explained **their own burdens laid down, with their own weal reached, in whom the fetters of becoming are extinguished, whose thoughts are well freed by right understanding, and who have attained to the highest perfection in the control of their entire hearts** [on page 10]. Alternatively, the five epithets **their tracks cut off** and so on are because the five clear realizations—knowledge of all aspects, knowledge of paths, knowledge of all, awakening to all aspects, and culmination awakening, respectively, eliminate the bases that have to

be eliminated; and the five epithets **their own burdens laid down** and so on are because through just those five clear realizations, as enumerated, they connect with the realization of the dharmas that have to be attained. **He considers them, from where they began with the production of the thought of enlightenment, proceeding to the time when they won full enlightenment, until they finally entered Nirvana in the realm of Nirvana which leaves nothing behind, up to the vanishing of the good Dharma [as preached by each one of these Tathagatas]. And he considers in** the middle of **this whole span of time** the morality, concentration, and wisdom without outflows that are **the mass of morality, the mass of concentration, the mass of wisdom**, and the elimination of all obscuration that is **the mass of emancipation**, and the realization of the distinguished knowledge that is **the mass of the vision and cognition of emancipation of those Buddhas and Lords.** [330] All these [qualities] are shared with Listeners and so on, so about unshared [qualities] he says, **In addition he considers the store of merit associated with the** materially **six perfections**, that are nevertheless ten when spelled out because of the four that are subdivisions of the perfection of wisdom. Thus, in progression, the extraordinary, non-conceptual knowledge is the perfection of wisdom that works to eliminate all obscurations, and included in the knowledge attained subsequent to the extraordinary path you would have the perfections of skillful means, prayer (*praṇidhāna*), power, and knowledge. Thus, after first teaching six perfections because they are the fundamental ones, about the remaining perfections he says, **the store of merit associated with the achievement of the qualities of a Buddha** the perfection of skillful means, **with the perfection of the powers [and self-confidence]** this is easy to understand, **with the perfection of the superknowledges** all the Buddha's direct knowledges or else the sixth, [direct knowledge of the extinction of outflows], **and with the perfection of wisdom** the perfection of knowledge.

Qualm: Why is the perfection of knowledge, though exceptional, not non-conceptual. Response. The perfection of knowledge is not non-conceptual because it is knowledge attained subsequent to non-conceptual knowledge, it is knowledge that, having delimited realization, itself experiences the enjoyment of Dharma, and that ripens others—both of which are absent from non-conceptual knowledge.

The store of merit associated with the perfection of the vows (*praṇidhāna*) is quite understandable, and **the accomplishment of the cognition of the all-knowing is** the first, Joyful level.

[He also considers] **solicitude for beings** joy and equanimity, **the great friendliness and the great compassion, and immeasurable and incalculable Buddha-qualities** the eighteen unentangled Buddha-dharmas and so on, **full enlightenment and its happiness** that result from eliminating the linking impressions left by cankerous obscurations and obscurations to knowledge, **the perfection of the sovereignty over all dharmas** the total capacity to fully look after the needs of the world, **and the accomplishment of the measureless and unconquered** not pushed aside by Māra and those of other faiths and so on **supreme wonder-working power** miraculous wonderworking that attracts [people] and plants the seed of enlightenment [in them] **which has conquered all** that conquers them. [He also considers] **the power** (he uses the word **power** only for knowledge that is capable of miraculous [dharma]-illumination and so on because nothing can counterattack it) **of the Tathagata's cognition of what is truly real.** Question: What features distinguish [this cognition]? [Response]: It is **without covering and attachment** because it has no cankerous obscurations and obscurations to knowledge, respectively, and hence is **without obstruction.** It is **unequalled** because nothing equals it, **equal to the unequalled** because it is equal to what is absolutely unequalled, **incomparable** because it surpasses everything that could stand as an example, **and without measure** because it is not something

that finite knowledge can delimit. [He considers] **the power of the Buddha-cognition preeminent among the powers,** i.e., just the power exceptional among the powers—the knowledge of the extinction of outflows. [He considers] **the vision and cognition of** [331] **a Buddha,** "Cognition is the clear realization of the truths, vision the five direct knowledges," **the perfection of the ten powers** the power of knowledge of what can and cannot be and so on, the **obtainment** on the covering level **of that supreme ease which results from** is because **of the four grounds of self-confidence.** four grounds of self-confidence with four aspects fearless about claiming, '"I am fully enlightened" and so on because no one can challenge it. In true reality it is different, however, so he says, **and** [he considers] **the obtainment of Dharma through the realization of the ultimate reality of all dharmas** though coming face to face with their illusion-like nature. **He also considers the turning of the wheel of the Dharma** that spreads into the mind-streams of trainees through demonstrations of the Perfection of Wisdom with the lamp of his own Dharma realization, like a wheel turning, in the sense that it makes its face visible, [i.e., impresses itself on a surface] again and again, **the carrying of the torch of the Dharma** because just that removes darkness, **the beating of the drum of Dharma** because it wakes you up perfectly, **the filling up of the conch shell of Dharma** because it fills up the minds of beings, **the sounding of the conch shell of Dharma** because it fills [the directions], **the wielding of the sword of Dharma** because it destroys all intractable obscurations, **pouring down of the rain of Dharma** because it gives satisfaction, **the making of the sacrificial offering of Dharma** because it is clear and should be known, **and through the gift of the Dharma the refreshment of all beings** because it delights, **and presentation of the gift of Dharma** by making it the pleasure it is, a delight to hear.

He further considers the store of merit of all those who are educated and trained by those demonstrations of

Dharma,—whether they concern the dharmas of Buddhas, or those of Pratyekabuddhas, or of Disciples,—who believe in them, who are fixed on them, who are bound to end up in full enlightenment. Construe this: they are **educated** through discipline in **the dharmas of Buddhas, trained** through training **in the dharmas of Pratyekabuddhas,** and **believe** through believing in **the dharmas of Listeners, are fixed** because they obtain a lineage that is definite leading to the realization of their own enlightenment; and hence are **bound to end up in enlightenment.**

He also considers the meritorious work, associated with the six perfections, of all those Bodhisattvas of whom those Buddhas and Lords have predicted full enlightenment, of all those persons who belong to the Pratyekabuddha vehicle, and of whom the enlightenment of a Pratyekabuddha has been predicted, and of all those Listeners founded on giving, morality and meditational development. [He considers] **the store of meritorious work without outflows of those learning** connected with candidates for the first result and so on, **and beyond learning** of Arhats. [He considers] **the store of meritorious work founded on giving, morality and meditational development of ordinary folk and of the four assemblies of those Buddhas and Lords, i.e., of the monks and** similarly **nuns** who are fully ordained by formal acts [of the Community] such as repetition three times and so on, **and of the laymen and** similarly **laywomen** who have taken the three refuges and taken the five grounds for training. Thus there is a twofold division [in the formula for being a Buddhist layperson], because the text of the *Vinaya* reads, "Please, master, look after me, the layperson so-and-so, who has taken the three refuges," and, similarly, after the three refuges, "Please, master, look after me, the layperson so-and-so, who has taken the five grounds for training." **He considers the roots of good planted during all that time by Gods, Nagas, Yakshas, Gandharvas** and so on, **even animals, at the time** when **those Buddhas and Lords demonstrated the**

Dharma, and when they entered Parinirvana, and when they had entered Parinirvana—thanks to the Buddha, the Lord, thanks to the Dharma, thanks to the Saṃgha, and thanks to persons who you can go over in your mind the one, two, or three persons who bring serene faith into your mind.

He piles up the roots of good of all of those, all that quantity of merit without exception or remainder (Explain it is **without exception** because the causes that gave rise to it are infinite, and **without remainder** because it gives rise to immeasurable results, respectively), **rolls it into** visualizes it in the mind as **one lump** a uniform lump, because he has been giving an exposition of [infinite merit] connected with the Tathāgatas of the past, **evaluates it** totes it up as immeasurable and so on, **weighs it** measures it, from [the merit] connected with Bodhisattvas and so on, [332] down to [the merit] connected with animals, **and rejoices over it with jubilation** (the mark of which I will be explaining) **that is the highest**, and delighting in the exceptional aspirational faith of the doer, he makes the exceptional aspiration that he himself may complete all of those [deeds he has rejoiced in]. That is the sense. He reiterates that it is **the highest** with, **the most excellent and sublime, the best and superb, with none above it, supreme, with none superior to it, totally superior, unequalled, equal to the unequalled.** I have already explained these [on page 328]. Then he says, **Having thus rejoiced, he utters the remark: "I turn over to full enlightenment the meritorious work founded on jubilation. May it feed** produce **the full enlightenment** (he has left out) "of myself and others." He means that he raises up his voice, with an attitude that has the heaps of morality and so on of all Tathāgatas as objective support, but without taking them as a real basis, saying, "I turn over to highest enlightenment, for the sake of all beings, this merit connected with jubilation."

Having given an exposition of the dedication attention that does not take anything as a basis, in order to deal with

a devious argument [Subhūti] now asks a question [of Maitreya], **Now, as concerns these foundations** (*vastu*) **through which the person belonging to the Bodhisattva-vehicle has turned over** [the merit], i.e., as concerns the Tathāgata lineage and so on that are the causes [of Bodhisattvas] emerging [as full Tathāgatas], **concerning those objective supports** (*ārambana*) all dharmas—the heap of morality and so on, **and points of view** (*ākāra*) just the subjective aspects of those [dharmas], **through which he has raised that thought** subject conceptualization,—**would** (the indeclinable *api nu* has the sense of *kim* [introducing a question]) **those foundations, objective supports and points of view be apprehended in such a way that they would be treated as signs?** He means they superimpose [onto true reality] foundations and so on that are in the past and hence non-existent, and make them into an object on the correct language covering level, [i.e., in accordance with learned convention], because they cannot turn them over without treating the foundations and so on as signs, but do they similarly treat them as objects in true reality? He has in mind that were they to do so [the following would apply to them],

> It is certain that taking any foundation (*vastu*) as a basis is an error, because valid cognition invalidates it, as does knowledge a mirage and so on. [333] Therefore they consider the ritual of turning over [merit] that runs on that power to be inferior in strength, like the one that runs on the error of me and mine.

Some versions read, **has rejoiced** [in the merit]), but there the topic under discussion is the dedication attitude, so the sense requires **has turned over** [the merit]. As [Subhūti] will say immediately afterwards [on page 334], "But then on which foundations, by which objective supports, or points of view does he turn over what thought into full enlightenment."

They do not do so at all in true reality, because a conceptual object is superimposed and hence deceptive, and because it exists contingent on circumstances, like a dream, a magical illusion, and a mirage. Thus Maitreya says, **No they would not**. And the unwelcome consequence, were they to do so, would be that their turning over would be wrong (*viparyāsa*), so [Subhūti] says, **If he treated as an objective support** treated as an object with its own mark, **or as a sign** delimited as a generality, **that foundation which does not exist, and that objective support which does not exist, would he then not** (*na bhavati* goes with *katham asya*), i.e., he indeed would **have a perverted** (*viparyāsa*) **perception** (*saṃjñā*) a perception that grasps a sign and is therefore wrong (*viparyāsa*) because its object does not exist, and is a mistake (*bhrānti*) because it grasps non-X as X, **perverted thought** a consciousness that grasps an objective support and is wrong in the same way, **perverted view** analytic intellect delimited by a particular aspect [or idea] that is wrong as before. He has left out, "and then the dedication attitude that takes nothing as a basis would be in the form of a wrong perception and so on," otherwise he would [just] be teaching that the perception and so on is wrong, [rather than drawing out an unwelcome consequence], and would have said nothing, [334] because he would not have impeded the ordinary meaning.

Qualm: Why should X (the perception and so on, that is wrong because its object does not exist) make Y [the dedication attitude that takes nothing as a basis] a wrong perception and so on? Having anticipated this with, **And why?** he says, **For in a greedy person** (*rāga*) **also** (the word *api* brings in hatred and so forth), **when he has discriminated** superimposed a **nonexisting foundation and pondered on it** taken it as an object repeatedly—**thinking that there is permanence in the impermanent, ease in suffering, the self in what is not the self, loveliness in what is repulsive —there arises a perverted perception** and so on. Construe [him as saying a person's] **greed** is a wrong perception

because it comes when perception is wrong. He is saying that the greed and so on that arises after superimposing permanence and so on as a basis (*vastu*) qualified by impermanence, etc., and taking that as an object repeatedly, comes forth in the form of wrong perception and so on. Hence, [if the same sort of process occurs in dedication], the dedication attitude that takes nothing as a basis comes forth in exactly the same way.

About another side [of the topic] he says, **And as the foundation, the objective support, the point of view** (he has left out) "are non-existent," so **is enlightenment, so is the thought** (add in) "non-existent as well." He accepts that this is so and says, **and so all dharmas** objects and subjects, **all elements** their residual impressions get to be non-existent. That is his assertion. [335] Question: Let that be the case. What would be the fault? [Response: Subhūti] says, **But then on which foundations, by which objective supports, or points of view does he turn over what thought into full enlightenment, or what meritorious work founded on jubilation does he turn over into what utmost, right and perfect enlightenment.** He is thinking if the **thought of enlightenment** and so on are [non-existent] like the non-existent **foundation** and so on, then on which **foundation** and so on does [a Bodhisattva] **turn over** which **thought** and so on to which **enlightenment**, in the sense that nobody at all turns over anything at all into anything. Hence the dedication [attitude that takes nothing as a basis] is wrong [or perverted] because dedication is totally impossible.

Even if it is wrong in true reality, you assert a dedication attitude as part of the process of reaching what is true in fact (*bhūtārtha*), like the concept of impermanence and so on, because that foundation and so on exists on the covering level. Hence you should not say this to a beginner. Intending that [Maitreya] says, **This should not be taught or expounded in front of a Bodhisattva who has newly set out in the vehicle.** Alternatively, he says this intending that

[Bodhisattvas] who do not make absolutes out of the foundation, objective support and so on turn over [merit to enlightenment] on the covering level, like people who are magical illusions, so they do not have a dedication that is wrong. Qualm: Why should he not explain it to a beginner, even though it is right? Having anticipated that with, **And why?** he says, **For he would lose**, i.e., his clumsiness in the ultimate and covering levels would destroy **that little faith** unsteady because he does not have the conviction that comes with realization **which is his, that little affection, serenity and respect which are his.** These three words are because [faith] is divided into small, middling, and big. Alternatively, **little faith** is the absolute conviction, serene faith, and desire [to attain] they have in the fact that [Buddhas] exist, the fact that they have good qualities, and their power, respectively. The three words **little affection** and so on are for those. [336] [Qualm]: Then it should not be spoken of at all. [Maitreya] says, **In front of an irreversible Bodhisattva should this be taught and expounded. Alternatively, a Bodhisattva propped up by a good friend**, i.e., an ordinary being, but one who knows what both truths actually are, and hence is blessed as a spiritual friend **would thereby not be cowed** and so on. In conclusion he says, **And thus** without neglecting the covering truth **should the Bodhisattva rejoice and**[65] **turn over into all-knowledge the meritorious work founded on jubilation.**

About yet another argument based on the covering level side Subhūti says, **The thought by which one has, having rejoiced, turned that** the meritorious work connected with jubilation **over,**—that rejoicing **thought is,** when it is time to do the turning over, **extinct** because what has come together [falls apart and] perishes, **stopped** because it perishes as a continuum, **departed** because it naturally [as the result of causes and conditions] perishes, **reversed** because it perishes through transforming [into something else]. **Therefore** (*tat* means *tasmāt*) **what is that** rejoicing **thought** by means of **which** rejoicing thought,

when it is time to do the turning over, one **turns over to full enlightenment?** He means there is not one at all. [337] He thinks that when [Maitreya, on page 336] said, "And thus should the Bodhisattva rejoice and (*anumodya*) turn over into all-knowledge the meritorious work founded on jubilation (*anumodanā-sahagata*)," he taught that rejoicing and dedication attitudes are in a sequence, and hence taught that the pair are not in a single instant. [Subhūti is saying that Maitreya] has therefore said that the exact same thought that earlier rejoices, later dedicates [or turns over], because with the *-tvā*, [i.e., *-ya* gerund] suffix, the agent [of the gerund and main verb] are the same; and that is not tenable because something permanent cannot perform a function, either gradually or simultaneously. Hence the rejoicing thought [is necessarily impermanent and] only lasts an instant. It does not exist at the instant of turning over, so how could it do the turning over?

Having thus given an exposition of the unwelcome consequence of the words "rejoiced and," to teach that the words "the meritorious work founded on jubilation" are not right he says, **Or what is that thought which turns over [or transforms] into full enlightenment the meritorious work founded on jubilation?** He is saying **meritorious work founded on jubilation** (*anumodanā-sahagata*) is a locution for **thought** (*cittam*) that itself is a rejoicing (*anumodakam*) because it arises with jubilation (*anumodanā*) as its aspect. So, **what is that thought**, the rejoicing thought in the form an agent, that turns over **the meritorious work founded on jubilation** the thought in the form of an object that is different to it? He is asserting that just that thought cannot turn over just that because it cannot act on itself.

And even if you think that the meaning of [Maitreya's] sentence is, "Right after the rejoicing thought a special thought instant is produced. Because of that you get a thought that is meritorious work founded on jubilation. The Bodhisattva should turn that over with the turning over thought," still, the "And thus should the Bodhisattva turn

over" part of the sentence is not right. Therefore Subhūti says, **Or, if no two thoughts can ever meet, how can one by thought turn over, or dedicate thought?** Construe the meaning of the sentence as follows: The first instant of consciousness only lasts an instant so it is not there at a second instant. Similarly, the second instant is not there at a first instant because it is never produced [338] because it has no [first instant] cause. So, **if no two thoughts** the ones at the first and second instants that are turned over and that do the turning over **can ever meet** be together, then **how can one,** by a turning over **thought** present at the second instant, **turn over** the meritorious work founded on rejoicing thought present at the first instant?

[Attempted defense of discredited argument]: The earlier non-production of thought [that is the own-being of thought] exists. It turns it over. [Response: Subhūti] says, **Nor is it possible to turn over that thought as far as its own-being is concerned,** because it has no shape [or essence] is the idea.

Under the influence of the Lord and noble Maitreya, Śakra responds with, **The Bodhisattvas who have newly set out in the vehicle should not be afraid when they have heard this exposition.**[64] Here is what he intends. Given that conventionally accepted things perform functions and only last an instant, other than functioning within the framework of a qualified production, no other framework exists for their functioning at all. Hence, after the practitioners' qualified rejoicing thought, a more qualified thought—the meritorious work founded on jubilation—is produced; and again, after that, because of the true nature of dependent origination there arises a most qualified thought in the form of a turning over impressed with the impression left by that wholesome root. This is the situation that obtains when it comes to the true reality of the foundation, [i.e., the mind that turns over merit founded on jubilation]. Because the convention that things last for only an instant is not tenable [in true reality], because things require extension, and

because they operate in accord with agreed language in harmony with ordinary, foolish persons, the noble Maitreya, rejecting a real foundation entity, and taking [existence to be] just language, [thinking] "I don't want ordinary, foolish persons to be scared by this," formulated [this true reality] in terms of the act of doing, doer, deed to be done and so on using the words, "And thus should the Bodhisattva rejoice and turn over into all-knowledge the meritorious work founded on jubilation."

[339] Question: Should I also assert that [you], Subhūti, had the aforementioned intention on the covering level side when you yourself earlier said,

> [A Bodhisattva rejoices in all the merit of the earlier Tathāgatas, piles it up in his meditation, and] utters the remark: "I turn over into full enlightenment the meritorious work founded on jubilation. May it feed the full enlightenment."

Having [that question] in mind [Śakra] says [to Subhūti], **How then should a Bodhisattva turn that meritorious work founded on jubilation over into full enlightenment?** He means: If [your statement, Subhūti, about Bodhisattvas turning over merit] was not informed by the aforementioned intention, because there is no other way it could happen, then how did they turn it over? It could not have happened at all. So you must have had just the aforementioned intention. He reiterates this with, **And how does someone who takes hold of the meritorious work founded on jubilation succeed in taking hold of that thought connected with jubilation, and how does one who turns over the thought connected with jubilation turn it over.** Put the **taking hold** together with the **one who takes hold**, and the **turn it over** together with the **one who turns over.**

[340] On the topic of the dedication attention marked by an absence of error [the *Eight Thousand*] says, **Thereupon the Venerable Subhūti turned his mind to the Bodhisattva**

Maitreya brought him to the fore of his conceptual consciousness, **concentrated** [341] **his mind on him** placed him in front as an object **and spoke thus: Here the Bodhisattva considers the merit connected with the past Buddhas and Lords** and so on [as described above on pages 329 to 332]. **He then turns the meritorious work founded on jubilation over to full enlightenment.** Bodhisattvas turn over [merit] conceptually because they make their dedication with the words, "I dedicate." Hence their dedication is in error because all conceptuality, by its very nature, operates with the conviction that the not-X reflected in it is in fact X. Intending this Subhūti says, **How can the Bodhisattva when he turns over, be without perverted perception, perverted thought, perverted view?** In response [Maitreya] says, **If the Bodhisattva does not, as a result of the thought by which he turns that over, become one who perceives a thought,** i.e., they do not settle down on the thought with which they do the dedication as, ultimately, a thought.[65] Question: What is the benefit of such [dedication]? [Response]: He says, **It is thus that the meritorious work founded on jubilation becomes something which is turned over into full enlightenment.** In conclusion he says, **If he does not perceive** settle down on **that thought as 'this is that thought** doing the turning over,' **then a Bodhisattva has no perverted perception, thought or view.** Construe this as follows. In true reality [Bodhisattvas] **do not perceive** do not go near **that thought.** If they turn over like that (*yathā*) they have **no perverted perception** because just that causes them to refrain perfectly from apprehending anything. He is saying that were they to apprehend an object in their objectless, conceptual thought [342] they would be in error, but, to the extent that, like magicians, they conceptually turn over [the merit] aware that this objectless, conceptual thought indeed has no object, then they are not in error because they know what [that thought] actually is.

Even though it is implicit in what he has said, to make the meaning clear he says, **But if he perceives the thought**

by which he turns that over as 'this is that thought,' then **he becomes one who perceives thought. As a result he has a perverted perception, thought and view.**

Based on the axiom that, "Error does not arise when, like a magician, someone understands that the mind viewing a spectacle of magically produced horses and so on is without an object," they are not wrong when they treat even the thought that they are turning over and so on as if they are persons in a magical illusion. Thus he says, **But a Bodhisattva turns over rightly, not wrongly, when** at the preparation stage **he perceives,** i.e., goes near, the extinction and so on that he is about to detail **and** at the fundamental state stage **brings to mind the thought** that is being turned over **which he turns over in such a way that he regards it as 'just extinct, extinct,' as 'stopped, departed, reversed';** and **when he reflects that what is extinct that cannot be turned over; that this is the very dharmic nature also of that thought by which one turns over** that this extinction and so on is the true nature of the thought dharma doing the turning over, because it is devoid of an own-being, **that this is the very dharmic nature also of those** [meritorious works] founded [on jubilation] and so on **through which one turns over,** [343] **as well as of the dharmas to which one turns over** all-knowledge and so on. **It is thus that the Bodhisattva should turn over.**

[343-348] He demonstrates that same topic in three passages based on the division into future [Buddhas] and so on with, **He should consider the future Buddhas, the present Buddhas, and the past, present, and future Buddhas in the same way he considered the past Buddhas** [on pages 329-332]. **Under which circumstances is he without perverted perception, thought or views? If, while he turns over, he brings to mind those dharmas as extinct, stopped, departed, reversed, and that dharma** Buddhahood **into which it is turned over as inextinguishable** never ending because, in the form of the true nature of dharmas, it never runs out; **if, further, he considers that no dharma** the

dedication attitude **turns over any dharma** meritorious work founded [on jubilation] **then he has turned it over into full enlightenment.** Qualm: They turn over by articulating the words, "I dedicate," and that entails that they do it conceptually. Hence their dedication is in error because all conceptuality, by its very nature, [349] operates with the conviction that the not-X reflected in it is in fact X. Why, then, do they not have wrong perception? Having anticipated that with, **And why?** he says, **For he does not settle down in that process of dedication. If further he perceives that thought cannot cognize thought nor can a dharma cognize a dharma, then also it becomes something which has been turned over into full enlightenment. This is the full dedication of the Bodhisattva.** He is saying that were they not to know the difference between a superimposed and a truly real form then they would be mistaken, because, having conflated the content, X, of perceptions and conceptual thought, they would be operating with the conviction that the not-X reflected in that [conceptual thought] is in fact X. But how could they be mistaken when they ascertain that the superimposed object in a conceptual thought is superimposed and deceptive, and, on the covering level, see that the basis (*vastu*) with its own-mark that is the object (*gocara*) of non-conceptual knowledge in its non-false form, illusion-like in its nature is quite different; and when they **do not settle down in that process of dedication,** and they **do not perceive** go near **that thought** that does the turning over and **that thought** that is being turned over, and when they understand that a **dharma cannot turn over a dharma?**

To make just this aforementioned topic clearer from a negative angle he says, **But if, on the other hand, a Bodhisattva perceives that accumulation of merit, then he cannot turn it over into full enlightenment.** Qualm: You cannot engage [in turning over merit] unless you understand [what merit is], so why do those who perceive [merit] not turn it over? Having anticipated this with, **And why?** he says, **Because he settles down in that process of**

dedication. He has left out, "Because, in true reality, [merit] in that form is something that valid cognition invalidates."

[350] On the topic of the dedication attention isolated [from an own-being] he says, **If further he reflects that also this accumulation** (*abhisaṃskāra*), i.e., intention that motivates activity (*kriyā*) **of this merit** the wholesome roots of non-attachment and so forth **is isolated** free from the fault of connection with a self and so on **and quietly calm** because illusion-like [knowledge] causes [detachment, so that] all trouble calms down, **that also the meritorious work founded on jubilation is isolated, and quietly calm, then he turns over into full enlightenment.**

They are wrong if they settle down even on the state of quiet calm, so he says, **If in addition he does not even perceive that all conditioned events are calmly quiet and isolated, then that is his perfection of wisdom.** Construe this: If they do not absolutely perceive such states as, "This is quiet calm" and so on, then **that is their perfection of wisdom** because they engage [reality] perfectly.

Teaching the dedication attention that is mindful of the own-being of the wholesome roots of the Buddhas he says, **But he does not turn over into full enlightenment if he perceives** (he has left out) "a sign" that **this here is the wholesome root of the Buddhas, the Lords who have gone to Parinirvana; that that wholesome root is just** like an illusion, **as is that process of dedication; and that also that** thought that turns over, **by which it** [the wholesome root] **is turned over is of the same kind** because, based on its earlier and earlier causes, a wholesome root is produced on the covering level, just fine when not analyzed, **has the same mark** because something with its own mark is suitable to perform a function, and **belongs to the same class** because something with a general mark is not suitable to perform a function, respectively, and **has the same own-being** because its own-being is the Dharma Element.

[351] Qualm: Thought precedes activity, so why do they not turn over if they go near [the merit and so on]?

Having anticipated that with, **And why?** he says, **For the Buddhas, the Lords do not allow a dedication to take place through a sign.** He intends that where there is nothing to negate, a negation is not possible, so settling down on emptiness and so forth as the true reality is wrong.

He gives yet another explanation with, **He does not bring properly to mind nor turn over** [the wholesome root] **to full enlightenment if he brings about a sign** takes something with the aforementioned nature as an objective support **by reflecting that what is past is extinct, stopped, departed, reversed; that what is future has not yet arrived** has not become the present time; **and that of the present no stability is got at** because it is devoid of its own-being and cannot have a fixed condition, **and that that which is not got at has no sign** is not an accompanying cause **or range** is not a substantial cause. Just as, [when Bodhisattvas bring about signs they are not coursing in the Perfection of Wisdom], they **do not bring to mind** when they settle on negation and fail to fully see the true reality of things, and hence **do not turn over** [the wholesome root to full enlightenment] when they have got it wrong. Qualm: In that case even logs and so on get to turn over [merit to enlightenment] because they do not bring about signs. [Response: Maitreya] says, **On the other hand he also does not turn over to full enlightenment if he fails to bring about a sign or to bring properly to mind as a result of sheer inattentiveness, if he fails to attend as a result of lack of mindfulness, or of a lack of understanding.** This sentence means: Just as logs and so on **do not bring about a sign** of emptiness and so on because they have no **attentiveness**, and, similarly, they do not bring [emptiness] properly to mind because they fail to see the true reality of things, so too [ordinary fools like] Devadatta and so on **do not attend** to anything because of **sheer inattentiveness, or lack of understanding.** Similarly, as before, they **do not bring** [emptiness] **properly to mind**, and hence, in the same way, **do not turn over** because they have got it wrong.

[352] Question: If they do not turn over when they bring about a sign, nor when they do not bring about a sign, how are they supposed to do it? [Maitreya] says, **But that wholesome root becomes something which has been turned over into full enlightenment on condition that he properly brings to mind that sign, but does not treat it as a sign.** This is saying that mere non-attention when a condition is absent, like a person with their eyes squeezed shut or congenitally blind, does not eliminate the residual impression left by the wrong [perception] of real things (*bhāva*) and so on. The mass of cankers, greed and so on, rooted in the settling on real things and so on arises again, just as it does when a practitioner of yoga comes out from the no-thought (*asaṃjñin*) meditative absorption and so on. You cannot eliminate paying attention to the forms and so forth that you apprehended earlier unless you eliminate the wrong [perception] and so on that left you with the vivid experience of them [in the first place], just as you cannot get rid of smoke unless you get rid of fire. Similarly, you do not extract these erroneous conceptions of form and so on and remove them from the mind like thorns. How then? By eradicating the seed of the wrong [perception] that real things in fact do exist and so on. Without stopping that, who could prevent a man who has not had his cataracts removed, so to speak, from continuing to settle on deceptive forms and so on? Practitioners of yoga do not have that seed of wrong [perception] because, when they investigate with their wisdom eye, all dharmas show up clearly in the light of perfect knowledge. And when that is the case, these deleterious conceptual states do not, in true reality, grow up again in their minds because, like uprooted trees, they have been eradicated. Thus they **bring to mind** as illusory **that sign** the wholesome root of a Tathāgata, and the thought that does the turning over, **but do not treat it as a sign** because they do not settle on it in that form in true reality.

[353] Discussing dedication attention with skill in means he says, **It is thus that the Bodhisattva should train**

himself therein. This should be known as his skill in **means** engaging in the practice of giving and so on without taking anything as a basis. **When, through that skill in means, he turns over a wholesome root, then he is near to all-knowledge. The Bodhisattva who wants to train himself in this skill in means should, however, constantly hear just this perfection of wisdom, study it and ask questions about it.** Qualm: Since they are different, what connects hearing the Mother [Perfection of Wisdom] and so on, with hearing about training in skill in means? Having anticipated this with, **And why?** he says, **For without the help of the perfection of wisdom one untaught cannot enter on the work of dedication of the perfection of wisdom.** He is saying that the **work of dedication** by means of[66] **the perfection of wisdom** is giving and so on without taking anything as a basis, and that that itself is the training in skill in means. Hence you cannot have [the latter] without the teaching of the Mother [Perfection of Wisdom] and so on. To illuminate just this he says, **You should say**, i.e., it needs to be said, **"Do not make such a statement" to that one who says, "Without the help**[67] **of the perfection of wisdom it is possible to transform that meritorious work into full enlightenment."** Qualm: Since they are different, what connects the Mother [Perfection of Wisdom] with turning over? Having anticipated this with, **And why?** he says, **For stopped are those personal lives, stopped are those karma-formations** (he says both because, in true reality, neither the mind and mental factor dharmas that stimulated the growth (*upārjaka*) of the earlier wholesome roots, nor the residual impression left by them are produced), **calmly quiet, isolated, lacking in basis.** Put these together with their not taking anything as a basis during the preparation, fundamental, and subsequent stages, respectively, or explain that knowledge cannot apprehend them through an image, without an image, or through some other image, respectively. [354] He intends to say that they cannot turn over [merit] in true reality because the dharmas that they have to turn over, and the

residual impressions left by them, are not produced, and are in the past [at the time] of the knowledge path that turns them over. Hence they superimpose [turning over] conceptually, and through the power of the Perfection of Wisdom, with belief in the true, illusion-like, nature of dharmas, are able to turn over with an unmistaken, perfect, skill in means.

To speak about the signless dedication attention he says, **Moreover, that person has brought about a sign, and made a discrimination** and so on. The sentence means they **have brought about a sign** grasped emptiness and so on in a certain form, **and made a discrimination** continually thought about it. Later they **perceive what is truly real** perceive absolutely, convinced that the **not truly real**, i.e., the not-X reflected in their conceptual state, is in fact X, the **truly real** reality free from being, non-being and so on, and they **would transform a basis** what is reflected in their conceptual state **into what is without a basis** Buddhahood. **The Buddhas, the Lords do not allow his wholesome roots to become something which is in this way transformed into full enlightenment.** Question: They are not apprehending anything as fact, so why do [the Buddhas] not allow them to turn over [or **transform**] in this way? Having anticipated this with, **And why?** [Maitreya] says, **For they become to him a great basis. Even the Parinirvana of the Buddhas, the Lords he treats as a sign and discriminates, he gets at Nirvana from a viewpoint** (*ākāra*), **and it is not the dedication carried out by one who perceives a basis which the Tathagatas have called a source of great welfare.** He is saying they **have a great basis** because they are incorrigible at grasping at superimposed forms of reality, because they **treat nirvāṇa** highest enlightenment **as a sign** with the aspect (*ākāra*) of emptiness and so on, [i.e., they turn emptiness and so on into a concept] **and discriminate** or conceptualize it, **and**, similarly, **get at it through** the aspect reflected in their conceptual state. [355] Question: When they get at a basis [in nirvāṇa] it makes their minds feel serene faith and

so on, so why is it not called a source of great welfare? Having anticipated this with, **And why?** [Maitreya] says, **For this process of dedication is not without poison** because, insofar as it is a mistake about the accepted dharma realization of true reality, it causes death, **not without thorn** because it causes all the suffering of saṃsāra that is so hard to extract. He has left out: "because, even though it makes the minds of beginners feel serene faith and so on, valid cognition invalidates it."

[356] To illuminate just this he says, **It is just as with food that seems excellent, but is really poisonous. Its colour, smell, taste and touch seem desirable, but nevertheless, as poisonous it should be shunned and not eaten by circumspect people** who fully comprehend the danger of poison. **Although fools** who do not know what poison is, **and stupid people** who understand what it is but do not determine that it can kill them **might think that it should be eaten. The colour, smell, taste and touch of that food promise happiness** because they produce happiness, **but its transformation in a man who would eat it would lead to a painful conclusion** because it ends with a suffering result. **As a result he would incur death or deadly pain. Just so some who** perceive or discriminate a basis **misunderstand the meaning of what is well taught** do not understand [that the Lord taught] the illusion-like [nature of things] for the purpose of stopping all wrong [perception], **they seize it badly, badly distinguish it, badly master it** (the three words **seize badly** and so on are because they incorrectly determine it at the stages of listening, thinking, and meditation, respectively), **not understanding the meaning as it really is** because they are unable to determine the illusion-like nature of things (*padārtha*), **they will instruct and admonish others to consider the mass of merit of the past, future and present Buddhas and Lords, in the way described before, to rejoice at it, and to turn over into full enlightenment the meritorious work founded on jubilation.** Question: Why is taking something as a basis so bad

that even though it makes the minds of beginners feel serene faith and so on, still, those who perceive or discriminate it, do not turn over [merit]? Having anticipated this with, **And why?** he says, **For a basis is poisonous.**[68] [357] He is asserting that valid cognition invalidates it. **Therefore a person who belongs to the vehicle of Bodhisattvas should not train himself thus** they should not train within assuming an objective basis.

Giving an exposition of dedication attention enjoined by the Buddhas [Maitreya] says,[69] **How then should he train himself? How should he take hold of the wholesome root of the past, future and present Buddhas and Lords? And how does that which is taken hold of become something which is successfully taken hold of. How should he turn over? And how does it become something which has been successfully turned over into the supreme enlightenment? Here the son or daughter of a good family who belongs to the vehicle of the Bodhisattvas, and who does not want to calumniate the Tathagata** does not want to take you away from the topic Tathāgatas explain, because their practice has given them a glimpse of obtaining the fruit, **should thus rejoice over all that wholesome root, should thus turn it over: "I rejoice in that wholesome root considered as the Tathagatas with their Buddha-cognition and their Buddha-eye know and see it** (construe: they **know with their Buddha-cognition** wisdom eye that ranges over the non-conceptualization of all dharmas, and **see with their Buddha-cognition** that ranges over full awakening to all dharmas in all aspects),**—its kind such as it is, its class such as it is, its quality such as it is, its own-being such as it is, its mark such as it is, and its mode of existence such as it is** [358] like a magical illusion. **And I turn it over in such a way that those Tathagatas can allow that wholesome root to be turned over into full enlightenment."** [Tathāgatas] give their assent when those who pay attention to all paths as objective support without taking them as a real basis do the turning over.

When he thus rejoices, thus turns over, a Bodhisattva becomes free from guilt (*anaparādha*) has not committed an offence (*aparādha*) because [the turning over] is faultless. **The righteousness of the Buddhas, the Lords, is rejoiced in. That wholesome root becomes something that has been turned over into full enlightenment. And he does not calumniate those Tathagatas. In this way his turning over becomes a non-poisonous turning over** free from the poison of getting at a basis, **a great turning over, a turning over into the Dharma Element** because it causes them to obtain the Form Body and the Dharma Body, respectively; **it becomes perfect** outstanding at the preparatory and subsequent stages, **quite perfect because it operates perfectly** at the fundamental stage **through the earnest intention and the resolve of him who turns over.**

To teach the dedication attention that does not belong to the triple world he says, **Moreover, someone who belongs to the vehicle of the Bodhisattvas should turn over with the understanding that all morality** and so on **are unincluded** are unestablished because you cannot get at them in the triple, Desire Realm and so on **in the world of sense-desire, the world of form, the formless world.** [The Abhidharma] says about these,

> The Desire Realm with its hell, driven spirits, and animals, humans, and six ranks of gods is subdivided into twenty hells and continents. Above it is the Form Realm with seventeen locations (*sthāna*): each concentration there has three levels, though the fourth has eight levels. The Formless Realm does not have locations (*asthāna*). There are four types because of rebirth. We assert that above the concentration [locations], are six formless, non-locating (*asaṃsthāna*) contemplations.

He says they are not established in the three, past and so on, times with, **and that they are not past, future, or present.** [359] Question: A thought that lasts for an instant turns over

[merit] in the Desire Realm, etc., in a past time, etc., so why is it not established there? Having anticipated this with, **And why?** he says, **For everything that is in the three periods of time or in the triple world is unincluded.** He is saying a **turning over** could not be **in the three periods of time or in the triple world** because in true reality [Bodhisattvas] do not produce it there. **In consequence the turning over is also unincluded, and so is the dharma** Buddhahood **into which that process of transformation is being turned,—if only he firmly believes that. When a Bodhisattva turns over in such a way, he can never again lose the turning over** because, like the Dharma Element, it does not finish, **and it becomes unincluded, non-poisonous, a great turning over, a turning over of the Dharma Element, perfect, quite perfect.** Settling down on the "unincluded" is a fetter so he says, **But, on the other hand, when he settles down in what he turns over, and treats it as a sign, then he turns it over wrongly.**

In conclusion he says, **A Bodhisattva, however, turns over with the idea that it is through this turning it over into the Dharma Element, as the Buddhas, the Lords know and permit it, that the wholesome root becomes something which has been turned over into full enlightenment, successfully turned over** and so on.

Because noble Subhūti gave perfect instruction through his question, [the Lord] praises him with, **Well said. You perform the office of the Teacher when you demonstrate Dharma to the Bodhisattvas.** Otherwise, how, given that noble Maitreya gave the instructions, would it be proper to praise someone else? [360] Qualm: An unmistaken demonstration of Dharma does not exist, so how can there be an office of the Teacher? Having anticipated this with, **And why?** [the Lord] says, **For it is this turning over, which is the turning over of the Dharma Element, that is the turning over of a Bodhisattva.** He is saying they perform the office of the Buddha with their unmistaken demonstration of Dharma because they do all this **turning over, which is**

the turning over of the Dharma Element as if it is a magical illusion.

[361] After this he has to explain the dedication attention that gives rise to great merit. It is subdivided into three: small, middling, and big. Governed by the small [the Lord] says, **He thinks: "As the Buddhas and Lords know and see that wholesome root in this dharmahood** and so on **so I turn over." This heap of merit of a Bodhisattva, which is born from his turning over of the Dharma Element, that is declared to be superior to the accumulation of merit on the part of someone who would instigate to, and establish in the ten wholesome ways of action all the beings in the great trichiliocosms which are countless as the sands of the Ganges. And it remains superior also if those beings would all gain the four trances, or the four Unlimited, or the four formless attainments, or the five superknowledges**. He is saying those who rejoice in that [earlier merit of the Buddhas] and turn it over [to the Dharma Element] paying attention to that [Dharma Element] as objective support without taking it as a real basis have a small dedication attention that gives rise to great merit, because theirs is greater than what it is being compared to—the accumulation of merit from beings who resort to the ten wholesome ways of action, up to, the five direct knowledges that is small in form [considered against the entire range of wholesome actions].

[362] To explain the middling he says, **or equally if they would become Streamwinners, etc., to: Pratyekabuddhas**. He is saying those who rejoice in that [earlier merit of the Buddhas] and turn it over [to the Dharma Element] paying attention to that [Dharma Element] as objective support without taking it as a real basis have a middling dedication attention that gives rise to great merit, because theirs is greater than what it is being compared to—the accumulation of merit from [establishing beings in] the first result, up to, as Pratyekabuddhas that is middling in form [considered against the entire range of wholesome actions].

[363] To speak about the big he says, **This is not all. If all beings in all world systems had set out for supreme enlightenment; and if they all, each of those Bodhisattvas one by one, were to furnish all those beings in other various great trichiliocosms, countless as the sands of the Ganges, for aeons countless like the sands of the Ganges, with robes, alms, bed, chair, and medicines and appliances for sickness, with everything that bestows ease, everything happy and comfortable, but they would give that gift while perceiving a basis.** The general sense of the passage is that those who rejoice in that [earlier merit of the Buddhas] and turn it over [to the Dharma Element] paying attention to that [Dharma Element] as objective support without taking it as a real basis have a big dedication attention that gives rise to great merit, because theirs is greater than what it is being compared to—the merit from making provision for all the **robes, alms,** and so on, while apprehending them as real bases, for all beings who have set out for the supreme enlightenment **in the various other great trichiliocosms countless like the sands of the Ganges,** that many or even more, for that many **eons.** Here is an explanation of the parts of this passage. They **set out** (*samprasthita*), i.e., set out (*pravṛtta*) with both the thought that is a prayer and the thought after they have set out (*prasthāna*) for **supreme enlightenment** [and thus become Bodhisattvas]. The **they all** [in **And if they all,** are those Bodhisattvas who] **would give** [that gift while perceiving a basis]. (Connect them **with the proceeding in this manner** that he will say [in the next passage, i.e., they are all those Bodhisattvas one by one].) Speaking about just that [gift-giving] he says, if **each Bodhisattva one by one were to furnish** were to provide all at once ([in Sanskrit] "furnish" *upatiṣṭhet* goes with what precedes it), **for aeons countless like the sands of the Ganges, all those beings in various other** each different **great trichiliocosms, countless as the sands of the Ganges, with robes, alms, bed, chair, and medicines and appliances for sickness, with everything that bestows ease**

baths, unguents [used in massage] and so on, **everything happy and comfortable** walkways and other such edifices they might want.

[364] **And if, proceeding in this manner, we imagine all those beings one by one, and all those Bodhisattvas one by one, for aeons countless as the sands of the Ganges, would furnish all those Bodhisattvas with all they might need, and would treat them with respect.** The sense of **proceeding in this manner** is: All those beings who had set out for enlightenment would give all the aforementioned beings in each of the different world systems that gift while perceiving a basis, **proceeding in this manner,** i.e., to each being one by one, in turn. The meaning of the sentence, **And if we imagine all those beings** and so on is: **We imagine,** i.e., take **all those** aforementioned other **beings** in the [different] world systems **one by one,** and again the **Bodhisattvas one by one,** for that many **aeons, would furnish** just **all those Bodhisattvas** [with all they might need]. (This [amount of merit] is superior to [the amount the Lord described in] the earlier passage because [the Lord] intends [each Bodhisattva gives to each Bodhisattva] in turn.) **And similarly, if, proceeding in this manner, one by one they would give that gift to all those Bodhisattvas.** Were one Bodhisattva to furnish one Bodhisattva for eons countless as the sands of the Ganges; and were that same one Bodhisattva to **give that gift** in order to give **everything that bestows ease,** to **all those Bodhisattvas** included in the various other world-systems supplying them in turn for eons countless as the sands of the Ganges. [365] **And if, similarly,** in turn as just explained, **they** those who have set out for enlightenment **all would give that gift, would now those Bodhisattvas on the strength of that beget a great deal of merit?**

Subhuti says, **A great deal indeed, O Lord. It would be immeasurable. It would not be easy to give that heap of merit even a number** [up to sixty digits], **a** ***gananā, upamā, aupamya, upaniśā,*** **or** ***upaniṣada*** [as explained on page 231]. **If it were a material thing** the form skandha made of

atoms, **it could not find room** would not fit because it is so huge **in even the great trichiliocosms countless as the sands of the Ganges.**

The Lord says, **So it is, Subhūti. And yet, this accumulation of merit, due to giving on the part of the Bodhisattvas who perceive a basis, does not amount to a 1/100th part, not even a 1/1,000th part, not even a 1/100,000th part, not even a single part of a *niyuta* of *koṭis* of the merit begotten by someone who belongs to the vehicle of the Bodhisattvas, and who, taken hold of by the perfection of wisdom and by skill in means, turns that wholesome root over into full enlightenment by means of this turning over of the Dharma Element. It bears no proportion to even a single part of a *saṃkhyā*. It bears no proportion to even a single part of a *gaṇanā*, an *upamā*, an *aupamya*, an *upaniśā*, or an *upaniṣada*.**

Qualm: If even those who perceive a basis have immeasurable merit from giving, how can it bear no proportion to even [a single part of] an *upaniṣada* of [the merit from turning over the Dharma Element]. Having anticipated this with, **And why?** the Lord says, **For although the earlier basis-perceiving Bodhisattvas have given a good many gifts, they have also reckoned them up as 'a good many.'** He is saying **they have given a** tremendous amount of **gifts** that you cannot number and so on with one and so on, but that you can **reckon up as 'a good many,'** i.e., as immeasurable because they are numbered as immeasurable and so on. Therefore, the accumulation of merit caused by that [type of turning over] bears no proportion to [even to a tiny fraction of] an *upaniṣada* of the heap of merit you get from a turning over that cannot be numbered immeasurable and so on.

Authorized by the Lord, the **[twenty thousand] Gods [of the Four Great Kings]** feel reverence [**and with folded hands paid homage to the Lord**], and say about the work [of the Perfection of Wisdom], **This transformation into all-knowledge of wholesome roots by those who have been taken hold of by the perfection of wisdom and by skill in**

means, is a great turning over or transformation of the Bodhisattvas because, through its function as cause of instruction in the paths of beings to be trained in the three vehicles, it works for the welfare of the world. Qualm: How could this be?" and so on. He says, **Because it surpasses the accumulation of merit, derived from giving, of those Bodhisattvas who are based on something, however great it may be.** The sentence means: It is **a great turning over or transformation** because, when there is skill in means, [the amount of merit from turning over] **surpasses** the heap **of merit however great it may be** whether established as numbered [366] immeasurable and so on.

[367] [The *Eight Thousand* then] says [the other classes of gods] offer worship and praise with a surpassing faith because of [the Lord's] perfect demonstration [of the Dharma]. **Thereupon again one hundred thousand Gods of the Thirty-three rained down and scattered about,** i.e., strewed in front of **the Lord** and all around him, respectively, **heavenly flowers** and so on, and **said: "This transformation of the Dharma Element is surely a great transformation of the Bodhisattva"** and so on. Then **all the other classes of Gods** the gods of Yāma and so on appeared **on the scene, worshipped the Lord, and proclaimed and voiced abroad** repeated again and again **just as they did** just as the gods of the Thirty-three did, **"This transformation of the Dharma Element is surely a great transformation of the Bodhisattva"** and so on. **Take this with the gods of Yāma and Tuṣita,** up to **the Highest Gods as well**[70] means you have to supply, in every case, that they "proclaimed" and "voiced abroad" just as [the earlier gods] did, the passage, "This transformation of the Dharma Element is surely a great transformation of the Bodhisattva" and so on. **They said, "It is wonderful, O Lord, to what an extent this transformation of a wholesome root by the Bodhisattvas who have been taken hold of by the perfection of wisdom and by skill in means surpasses the heap of merit of those Bodhisattvas who have a basis in something, although it**

has accumulated for such a long time (*rātra*) collected for such a long time (*kāla*), and gathered over such a great expanse been procured by such manifold exertions.

[368] Again, about the greatness of the turning over, **the Lord said to those Gods, from the gods belonging to the Pure Abode downwards: Let us leave the case of the accumulation of the merit of all beings in countless world systems who have definitely set out for full enlightenment,** and so on. **Let us, in the same manner, consider the case of all beings in countless world systems who, having made a vow to gain full enlightenment, and having raised their thoughts to enlightenment, would give gifts on the extensive scale described before. On the other hand we consider a Bodhisattva, taken hold of by the perfection of wisdom** and so on. **Then infinitesimal will be the accumulation of merit on the part of the former Bodhisattvas who give gifts while perceiving a basis.** [369] Qualm: Why would those who have such a big practice and so on derive an accumulation of merit from giving that is infinitesimal in comparison to the meritorious work founded on [rejoicing] and turning over produced from such a small practice and so on? Having anticipated this with, **And why?** [the Lord] says, **just because they perceive a basis.** He is asserting that it is [so small] because when you take anything as a basis it is wrong, because valid cognition invalidates it.

There is only one dedication, functioning as cause of instruction in the paths of all beings who will go forth in the three vehicles, [where Bodhisattvas think]: "Like an illusory person in a meditation that does not take any dharma as a real basis I must turn over to full enlightenment, for the sake of all beings, the entire wholesome root based on jubilation that belief attention has stimulated to grow." Still, to help those with dull faculties, it is subdivided into twelve, in the aforementioned manner, in order to counteract the settling that some people might have. [The Lord] has not over-divided it because he does not want to stop those with a keen intellect from understanding. Thus [Maitreya] says,

> [They say special] turning over has [many] distinguishing features, and that its function [of securing enlightenment for the welfare of others] is supreme, its aspect does not take anything as a basis, it is marked by an absence of error, is isolated [from an own-being], is the merit-flood of the Buddhas that has mindfulness of own-being as its sphere of activity, [does what it does] with [skillful] means, is signless, is enjoined by the Buddhas, and is not included in the triple world. [Finally] there is another turning over [divided] into three—small, middling, and big that gives rise to great merit. [*Ornament* 2.21-23]

[370-373] Through rejoicing [or jubilation] attention [Bodhisattvas] find the state where their meritorious work and the meritorious work of others are the same, so, after that [turning over attention, Subhūti] says on the topic of rejoicing attention, **The Lord has described the jubilation over the wholesome roots of all Buddhas and , beings of all times as a most excellent jubilation. For what reason is this jubilation a most excellent one?** [The Lord says], **If a person who belongs to the vehicle of the Bodhisattvas does not seize on, does not mind, and does not get at past, future and present dharmas** (construe: in true reality at the preparation stage and so on), **does not construct, nor discriminate them, does not see nor review them** (connect these with the past, future, and present, respectively), **if he considers them with the conviction that all dharmas are fabricated by thought construction** because they originate in the imagination of the unreal, **unborn, not come forth** because during present existence they do not have their own or general marks, respectively, **not come** do not come from the past, **not gone** because there is no going in the future, **and that no dharma is ever produced or stopped in the past, future or present; if he considers those dharmas in such a way, then his jubilation is in accordance with the true nature of those dharmas in a form** that is like a magical illusion, **and so is his turning over into full enlightenment.**

This is the first reason why the jubilation of the Bodhisattvas is a most excellent one, i.e., everything in the above explanation that he has just given. **The meritorious work founded on giving on the part of Bodhisattvas who perceive a basis, who have a basis in view, is infinitesimal compared with the transformation of the wholesome root by that Bodhisattva. Moreover, someone who belongs to the vehicle of the Bodhisattvas, and who wants to rejoice in the wholesome roots of all the Buddhas and Lords, should rejoice in such a way: As emancipation** marked by a non-production in which cankerous obscuration and obscuration to knowledge have ceased **so the gift; so the morality, etc.; so the jubilation, so the meritorious work founded on jubilation** and so on. **As emancipation so the dharmas which are passed, or stopped; and likewise the dharmas which are future, or not yet produced; and the dharmas which are present, or proceeding just now; as emancipation so are all the past, future and present Buddhas and Lords and their Disciples living and maintaining themselves in incalculable world-systems. Thus, I rejoice with the most excellent jubilation in the true nature of those dharmas, which are unbound** in true reality unconnected with defilement dharmas, and **unfreed** devoid of purification dharmas. He intends that even though [cause and effect] is beyond the senses, all remains just as [the Buddhas] see it [in true reality, and on the covering level], because the Teacher with an unobstructed clarity of vision, out of a desire to benefit the world, the Seer, the Lord whose very makeup is compassion, spoke about actions and results in line with what appears to each of us individually.[71] [The dharmas] are **unattached** do not abide in saṃsāra or nirvāṇa. **Thereafter I turn that meritorious work founded on jubilation over into full enlightenment** (he mentions the dedication attention because it is necessarily implicit in any discussion of rejoicing); **but really no turning over takes place, because nothing is passed on** (construe) because saṃsāra is like an illusion and does

not exist, and **nothing destroyed** because nothing has perished.

But to return to the question of merit. Let us now consider the case where all the beings in countless world systems have definitely set out for full enlightenment, and where, in order to advance to full enlightenment, they would for countless aeons undertake the obligation of observing morality, i.e., good conduct of body without the three physical actions of killing and so on, **speech** without the four verbal actions of lying and so on, **and mind** without the three mental actions of covetousness and so on,—**but while perceiving a basis. Their accumulation of merit is infinitesimal compared with that of a Bodhisattva's merit derived from jubilation** and so on. [374-375] Having anticipated the same qualm as before [on page 369] with, **And why?** [the Lord], intending exactly as before, says, **just because they perceive a basis. And the same would be true, if all those beings would for countless aeons practise patience, although they were ever so much** (*samāna*) **abused** slandered, spoken to harshly, talked about in idle chatter, **struck** beaten with a rod and so on, **and reviled** violently made to do something. Some say [Bodhisattvas] are *samāna* ("remain upbeat" [even though abused and so on]) because they have (*saha*) pride (*māna*) marked by haughtiness, others that the word *samāna* means "being." **Their accumulation of merit is infinitesimal compared with that of a Bodhisattva's merit derived from jubilation** and so on. [376] Having anticipated the same qualm with, **And why?** [the Lord] says, **Because they carry out those practices while perceiving a basis.**

And the same would be true, if all those beings who perceive a basis would stand on and take up the path (he uses words for both standing and walking to show up the fact that [377] the blaze of vigor has begun) **to full enlightenment for countless aeons, practising vigour, and under no circumstances would be cast down** feel a sense of defeat marked by a lack of enthusiasm, **or conquered by torpor**

an absence of mental pliability that is an aspect of ignorance **and sloth** that comes from eating yogurt and so on and is the aspect of ignorance marked by mental constriction. **Their accumulation of merit is infinitesimal compared with that of a Bodhisattva's merit derived from jubilation and so on.** [378] Having anticipated the qualm as before [on page 369] with, **And why?** [the Lord] says, **Because they carry out those practices while perceiving a basis.**

And, finally, the same would be true, if all those beings who perceive a basis would enter the four trances if they were to be in the four ordinary concentrations that systematize the Form Realm. **Their merit will be infinitesimal compared with that of a Bodhisattva who, taken hold of by the perfection of wisdom and by skill in means, rejoices over the wholesome roots of all beings with the most excellent jubilation, and transforms this wholesome root into the supreme enlightenment.** And again, having anticipated the very same qualm as before with, **And why?** [the Lord] says, **As long as they carry out those practices while perceiving a basis.**

To sum up, then, he means that rejoicing attention is [where Bodhisattvas think]: "On the covering level with skill in means I must feel a sense of jubilation by apprehending wholesome roots with sympathetic joy, while ultimately taking nothing at all as a basis." Thus [Maitreya] says:

> Here [the Lord] says they should cultivate attention to rejoicing, rejoicing in wholesome roots with skillful means and without taking anything as a basis. [*Ornament* 2.24]

The sixth, Dedication and Rejoicing Chapter, of the *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament CHAPTER TWO, *Light* CHAPTER SEVEN:

Hell

[379-380] After the path of meditation with outflows, [Maitreya] has to explain the path of meditation without outflows. To discuss the first of its two subdivisions, the path of meditation marked by consummation, because, [at the beginning of this discussion, Śariputra and the Lord] set forth its own-being, Sariputra says, **The perfection of wisdom, O Lord, is the accomplishment of the cognition of the all-knowing** because she causes the Tathāgata's knowledge to become complete. **The perfection of wisdom is the state of all-knowledge**, i.e., [her] own-being is a non-erroneous vision of form and so on. The Lord then says, **So it is, Sariputra, as you say.** Because this statement gives Śāriputra a surpassing, serene faith, in order to give a detailed explanation of how the essential nature of the consummation is knowledge he says, **The perfection of wisdom gives light** because knowledge [at the stage of] the warmed [aids to knowledge that penetrates true reality] has a shining appearance. **I pay homage** with a reverential body, speech, and mind **to the perfection of wisdom! I pay** homage where homage is appropriate, so **she is worthy of homage. She is unstained** because, when [Bodhisattvas] reach the peaked stage, [knowledge] is unsullied by non-belief and so on, **the entire world cannot stain her** because, as forbearance [stage knowledge] she frees [Bodhisattvas] from states of woe dictated by karma. **She is a source of light** because in the form of [knowledge at] the highest dharma [stage] she causes extraordinary knowledge to dawn; **and from everyone in the triple world she removes**

darkness because as the forbearance and knowledge of dharma in suffering, she eliminates the cankers of the three realms that she, as [the path of] seeing, eliminates, **and she leads away from the blinding darkness caused by the defilements and by wrong views** because, [381] as knowledge of dharma, she gives [Bodhisattvas] the realization of freedom. **In her we can find shelter** because, as subsequent forbearance and knowledge, she is the subsequent understanding of noble dharmas, [i.e., is free from what has to be eliminated]. **Most excellent are her works** because, as subsequent knowledge, she definitely ascertains [the state of freedom]. **She makes us seek the safety of the wings of enlightenment. She brings light to the blind, she brings light so that all fear and distress may be forsaken.** Connect the four parts of this passage with the [four] forbearance and knowledge of dharma in the origin and so on instants, respectively, functioning as before [to eliminate what has to be eliminated and so on]. **Based on the assistance of the five** fleshy, heavenly, wisdom, Dharma, and Buddha **eyes**, as before, as forbearance and knowledge of dharma in stopping she **shows the path to all being**; as knowledge of dharma [in stopping] **she is an organ of vision**; as subsequent forbearance and knowledge that is the subsequent understanding of noble dharmas she **disperses the gloom and darkness of delusion** by removing the small, middling, and big side to be opposed; and as subsequent knowledge **she removes darkness** definitely ascertains [the state of freedom]. Similarly, as forbearance and knowledge of **dharma** in the path **she does nothing**; as knowledge of dharma **she guides to the path those who have strayed on to a bad road**; as subsequent forbearance and knowledge **she is all-knowledge**; as subsequent knowledge **she never produces any dharma, because she has forsaken the residues relating to both kinds of coverings, those produced by cankers and over the knowable.** As the path of meditation with outflows she yields wholesome dharmas so **she does not stop** and so forth; and because she remains

constantly in an illusion-like form as the consummation path of meditation without outflows she is **unstopped and unproduced. She is the mother of the Bodhisattvas, on account of the emptiness of own marks**, because, as the absolute purity path of meditation without outflows she gives surpassing help. **As the donor of the jewel of all Buddha-dharmas**, because that [absolute purity path of meditation] is subdivided into three—small, middling, and big—he makes the three statements that **she brings about the ten powers, she cannot be crushed,** and **she protects the unprotected with help of the four grounds of self-confidence,** respectively. **She is the antidote to birth-and-death** because, as the uninterrupted path, she eliminates all saṃsāra. **She has a clear knowledge of the own-being of all dharmas** because, as the path of freedom, she is face to face with the perfection of all good qualities, **based on the fact that she is unmoved** (*akūṭasthatām upādāya*). [Dissolve the compound as follows]:[72] *kūṭa* ("dense") is a collection. You say *kūṭastha* of something born of causes and conditions that is (*tiṣṭhata*) in that. That is negated, hence *akūṭastha* (**not in the dense collection**). After that, as the demonstration of the Dharma of the three vehicles in line with the disposition [of trainees] by those [Buddhas who] have fully realized the true reality [of all paths], **the perfection of wisdom of the Buddhas, the Lords, fully sets in motion the wheel of the Dharma with its twelve aspects three times** (*paripūrṇa-tri-parivarta-dvādaśākāra-dharma-cakra-pravartanī*). This, say the earlier masters, is how you should explain the meanings of these words. There, dissolve the compound: the wheel of the Dharma (*dharma-cakra*) in which there are three times (*trayaḥ parivartāḥ*) and twelve aspects (*dvādaśa ca ākārāḥ*). About the three times [the Lord] says,

"This is suffering, the truth for a noble being. I knew well it was what I had to comprehend and I comprehended it. This is the origin of suffering, the truth for a noble being. I knew well it was what I had to eliminate and I eliminated it. This is

the cessation of suffering, the truth for a noble being. I knew well it was what I had to realize and I realized it. This practice that is the path to the cessation of suffering is the truth for a noble being. I knew well it was what I had to cultivate, and have cultivated it." [382] O monks! Paying proper attention to dharmas not heard before, a wisdom eye without outflows that perceives reality directly has dawned, knowledge free from doubt, an understanding of the way things are, an intellect that is purified has dawned.

[382] Construe the action word [*parivṛt* "a turn"] in each truth with all three. Hence, there are **three times** (*triparivarta*) because he goes through (*vartana*) each of the four noble truths three times, [i.e., first he says, "This is suffering, the truth for a noble being" and so on; second, "I knew well that I had to comprehend that it was suffering" and so on; and third, "I comprehended that it is suffering" and so on]. There are **twelve aspects** because there are three [sets of] four aspects—the [wisdom] eye, [knowledge, understanding, and intellect]—for each truth because [he goes through the truths] three times. Because with just these twelve aspects and three times it fully takes care of the welfare of the world it is a **full** (*paripūrṇa*) Dharma, like a wheel, and hence a **wheel of the Dharma**, the sūtra that [the Lord] first spoke in Vārāṇasī. Just as the precious wheel goes before the universal emperor, and the host of armies follow on after it alone, similarly, with this [*Perfection of Wisdom*] *Sūtra* of the Tathāgata, ruler of all three worlds, out in front, all the instructional doctrines come forth. Hence [the Perfection of Wisdom] is called "Her Ladyship" because she sets in motion [the doctrines taught by the Buddhas][73] because as the Mother [of the Victors] she rules them.

To teach that [this consummation path of meditation] is most excellent, [Śāriputra] says, **How should a Bodhisattva stand in the perfection of wisdom, how attend and pay homage to it?** and the Lord replies, **You should treat the perfection of wisdom like the Teacher, and attend to**

and pay homage to her as you would to the Teacher. He is talking about the fact that she is most excellent, because [Bodhisattvas] accomplish [Buddhahood] by acting towards (*pratipatti*) her and so on as if she is the Teacher,[74] and without her do not fully reach Buddhahood.

[383] Śakra asks: **Wherefrom,** i.e., because of what cause, **and** (repeating just that) **for what reason has this question of the holy Sariputra arisen?** Śāriputra replies, **My question has arisen because of the reason that I heard it said, "A Bodhisattva who, taken hold of by the perfection of wisdom and skill in means, transforms into all-knowledge the meritorious work founded on jubilation, surpasses the entire meritorious work founded on giving, morality, patience, vigour, and trance of all the Bodhisattvas who observe a basis."** [The fact that Subhūti and the Lord said the former Bodhisattva's merit] surpasses the accumulation of merit [of the other Bodhisattvas] caused [him to ask the question].

Qualm: Why, in the section on the excellence of the consummation [path of meditation], does [Śāriputra] ask a question that is caused [by the earlier statement that] because of the dedication attention [assisted by the Perfection of Wisdom and skill in means, a Bodhisattva's accumulation of merit] surpasses the heap of merit [of Bodhisattvas who observe a basis]? [Response]: Let me say. He asks a question that is caused [by the earlier statement that] the dedication attention [assisted by the Perfection of Wisdom and skill in means, makes a Bodhisattva's accumulation of merit] surpass the heap of merit [of Bodhisattvas who observe a basis], in order to say that if the dedication attention with outflows has such an excellence, that, on the strength of it, [the Bodhisattva's accumulation] surpasses the immeasurable accumulation of merit [that Bodhisattvas who perceive a basis get] from giving and so, then it is absolutely definite that [the accumulation of merit by a Bodhisattva on] the path of meditation without outflows does so as well.

Just about the preeminence [of the Perfection of Wisdom that is the consummation path of meditation] he says, **It is just the perfection of wisdom which directs the five perfections in their ascent on the path to all-knowledge,** i.e., she is the reason they ascend on the path that takes them to Buddhahood through the Joyful and so on levels. **Just as, Kausika, people born blind, one hundred, or one thousand, or one hundred thousand of them, cannot** do not have the good fortune, are incapable, **without a leader** lacking a guide, **of going along a path and getting to a village, town or city; just so, Giving** subdivided into the three gifts of dharma, material, and fearlessness; similarly **Morality** that desists from the unwholesome, engages in the wholesome, and that looks after the needs of beings; the three types of **Patience** that contemplates reality, accepts suffering, and ignores the attacks of others; and so too **Vigour** [that is like] armor, [strives] for the wholesome, and [strives] to look after the needs of beings; **and Trance** as before subdivided [into the three concentrations that] bring about the consummation of good qualities, counteract the cankers, and [in which there is a feeling of] being at ease **cannot by themselves be called 'perfections.' [F]or without the perfection of wisdom** (devoid of the wisdom eye that is subdivided into three based on three objective supports—covering level truth, ultimate truth, and the needs of all beings) **they are as if born blind,** i.e., it is as if they lack the wisdom eye purified of the three circles [of gift, giver, recipient, etc.], even while it is being produced. **[W]ithout their leader they are unable to ascend the path to all-knowledge, so how then can they** how could they ever, i.e., they cannot **reach all-knowledge.**[75] **When, however, Giving, Morality, Patience, Vigour and Trance are taken hold of by the perfection of wisdom, then they are termed 'perfection,'** (and saying just that) **they get the name 'perfection,' for then these five perfections acquire an organ of vision** the perfection of giving and so on have an associated true Dharma eye **which allows them to ascend the path to all-knowledge, and to reach all-knowledge.**

To teach [that the Perfection of Wisdom] does not bring about (*anabhisaṃskāra*) any dharmas, [Śāriputra] says [to the Lord], **How should a Bodhisattva consummate the perfection of wisdom.** [385] In response [the Lord] says, **He should view the non-consummation of form, etc. The non-consummation of the five skandhas, that is called the 'consummation of the perfection of wisdom,'** i.e., the realization that form and so on are like an illusion is the consummation of the Mother [Perfection of Wisdom]. In conclusion [the Lord] says, **In this way, because nothing is effected** (*anabhisaṃskāreṇa*) (some editions read *anabhisaṃhāreṇa* ["because nothing is consummated"] but take the meaning to be the same), **the consummation of the five skandhas is the consummation of the perfection of wisdom, called 'the consummation.'** He means that because all dharmas are essentially suchness, not to effect something, or not to bring something about, is to practice the realization that their feature is their non-production, and to realize this even of the skandhas.

About [the Perfection of Wisdom] procuring [reunion or] realization without taking any dharma as a basis, [the Lord] says, **When consummated in such a way, the perfection of wisdom does not procure any dharma, and in consequence of that fact she comes to be styled 'perfection of wisdom.'** He is asserting that because she is without error she is **styled 'perfection of wisdom'** when she does not effect the production of any dharma in the yogic practitioner's mind-stream such that the mistake of observing a basis and so on occurs.

[386] Qualm: Logically the Perfection of Wisdom procures the state of all-knowledge [for Bodhisattvas], otherwise she serves no purpose at all. Intending this [Śakra] says, **Then, O Lord, this perfection of wisdom does not even procure all-knowledge?** The Lord says she does not procure it by way of wrong [perception] with, **It does not procure it as if it were a basis** an external reality basis, **or a mental process** the four non-form skandhas, **or a volitional**

act a complacency about the fact that, "This illusion-like state is true reality" and so on.

[The Perfection of Wisdom] procures [all-knowledge for Bodhisattvas] in some other way than those he has precluded. [Thinking this, Śakra] says, **How then does it procure?** [The Lord says], **Insofar as it does not procure, to that extent it procures,** i.e., insofar as she is in the form of an illusion-like state that does not procure any settling on wrong [perception, the Perfection of Wisdom] procures all-knowledge [for Bodhisattvas. Śakra then says], **It is wonderful, O Lord, to see the extent to which this perfection of wisdom neither produces any** purification **dharma nor stops any** defilement **dharma. For the purpose of the non-production and of the non-stopping of all dharmas has the perfection of wisdom been set up, without, however, really being set up.** Construe the **has been set up** with the **for the purpose of the non-production** and the **without being set up** with the **for the purpose of the non-stopping.**

[387] Settling down thus [on this as truly real] is a fetter so [Subhūti] says, **If a Bodhisattva should perceive this also, then he will keep far away from this perfection of wisdom, treat it as worthless and insignificant, and fail to act on it.** Construe the four verbs **keep far away, treat as worthless, treat as insignificant** and **fail to act** with the paths of preparation, seeing, meditation, and the special path, respectively. [The Lord] again says in another way that they will keep far away and so on with, **This is quite true. This is the discourse on the fact that they will keep far away and so on,** i.e., this is the discourse about fully awakening to form and so on. Qualm: It is axiomatic that form and so on, in its true dharmic nature, is the Perfection of Wisdom so why will they keep far away and so on from the Mother [Perfection of Wisdom] if they have an understanding of form and so on? Having anticipated this with, **And why?** he says **For where the perfection of wisdom is lit up, there form does not become lit up, nor the other skandhas, nor the fruits of the holy life, up to Buddha-**

hood. He is saying that just form and so on in its illusion-like state is the Mother of Victors because it is axiomatic that they have the same own-being, hence **where the perfection of wisdom is lit up** an understanding of a separate form and so on is wrong. If they have an understanding of form and so on they will, therefore, keep far from the Mother [Perfection of Wisdom].[76]

[388] [Subhūti] says that she brings about a great aim with, **This perfection of wisdom is a great perfection, O Lord** because she is the means to accomplish a great aim, Buddhahood. **It does not make form, etc., greater** produce something in addition **or smaller** remove what abides, **and** (reiterating just that in due order) **it does not assemble nor disperse form, etc.** [He has in mind] the sentiment [expressed in the line], "The Buddhist doctrine (*śāsana*) results in an awakening to the fact that what is merely [accepted as] established [by convention] is not the way things are." **It also does not strengthen** superimpose something not there before **or weaken** deny what is there **the powers of a Tathagata, nor does it assemble or disperse them. It does not even make that all-knowledge greater or smaller, nor does it assemble or disperse it.** Question: All-knowledge is smaller at the ordinary person stage because of the power of wrong [perception], and becomes greater at the freedom stage because the force of the Mother [Perfection of Wisdom] removes wrong [perception]. Why, then, would he say this? Having anticipated this with, **And why?** he says, **For all-knowledge is unassembled and undispersed.** He is saying that **all-knowledge is unassembled and undispersed** in the sense that if you remove wrong [perception] the force of the Mother remains constant, so she does not make [all-knowledge] greater or smaller.

[389] Settling down even on this [as truly real] is a fetter so [Subhūti] says, **If the Bodhisattva perceives even this, then he courses not in the perfection of wisdom, how much more so,** i.e., how could they be coursing in the Perfection of Wisdom, they are definitely not, because their

apprehension of a basis (*upalambhatva*) is so great **if he forms the notion** goes near while apprehending a basis describable as: **'Thus will I, endowed with the cognition of the all-knowing, demonstrate dharma to beings, thus will I lead those beings to final Nirvana.'** Question: What is so wrong in apprehending a basis that they do not, when it is happening, course [in the Perfection of Wisdom]. Having anticipated this with, **And why?** he says **For this apprehension of beings as a basic fact, when he says, "I will lead those beings to final Nirvana," cannot be an outcome of the perfection of wisdom.** He is saying that apprehending beings as a basis when you think of leading them to nirvāṇa is not **an outcome** (*niṣyanda*) **of**, i.e., a **stream** (*syanda*) similar to **the perfection of wisdom** a result that is in conformity with it, so, when they apprehend a basis they do not course in the Perfection of Wisdom. Having anticipated "Again, why is that?" with, **And why?** he says, **For the absence of own-being in beings should be known as the class to which the perfection of wisdom belongs** (*sattvāsvabhāva-jātikā*). [This compound means the Perfection of Wisdom] is she who belongs to the class (*jāti*) has for her very essence just the **absence of own-being** (*asvabhāva*) of **beings** (*sattvānām*). He is thinking: How could taking beings as a basis [when you think of leading them to nirvāṇā] be the outcome result of the Mother [Perfection of Wisdom] that has the non-production of beings for her essence.

[390] About just this fact that her nature is the non-production of beings he says, **One should know that the perfection of wisdom is without own being, because beings are without the own-being** of imaginary beings; **that the perfection of wisdom is isolated because beings are** isolated from conceptualized beings; **that the perfection of wisdom is unthinkable because beings** in the form of the true nature of dharmas **are unthinkable; that the perfection of wisdom has an indestructible nature because beings have** an everlasting suchness; **that the perfection of wisdom does not actually undergo the process that leads**

to enlightenment because beings do not undergo the process, because they are illusion-like and hence do not understand through a path of seeing; **that the perfection of wisdom taken as it really is, does not undergo the process that leads to enlightenment because beings, as they really are, do not undergo that process** because, as before, they do not make progress through a path of meditation; **that the Tathagata arrives at the full possession of his power** the Perfection of Wisdom **because of the way beings arrive at the full possession of** obtain **their power** the potency in the illusion-like state that valid cognition does not invalidate. **It is in this manner that the perfection of wisdom is a great perfection.**

You should know that the consummation path of meditation is marked by just this own-being and so on as they have explained it. Thus [Maitreya] says,

> [They explain] its own-being, that it is most excellent, that it does not bring anything about, that it gives [Bodhisattvas] what is to be procured when they do not take any dharma as a basis, and [that it brings about] a great aim. [*Ornament* 2.25]

After that they have to cultivate a second [path of meditation without outflows] marked by absolute purity, by obtaining and rejecting the cause of its production and non-production, respectively. So, first, to teach the cause of its production Śariputra says, **Bodhisattvas who are reborn here, and who will here resolutely believe in this deep perfection of wisdom, without hesitation** because they do not hesitate over a different path, **doubt** because they are not perplexed, **or stupefaction** because they are free from not knowing, **where have they deceased and for how long have they practiced** (*cira-caritāvin*)? [Dissolve the compound as follows]: Long (*ciram*) is a long time (*dīrgha-kālam*); practice (*carita*) is the practice (*anuṣṭhita*) of giving and so on. You say *cira-caritāvin* of those who do not go forth to Listener enlightenment [391] and make that their way of life in

order to guard and shelter [beings]. **[How long have they practiced], they who will follow the doctrine of this perfection of wisdom, understand its meaning, and instruct others in it both by the method which shows the meaning and by the method which shows the doctrine?** Make sense of this as follows: They follow doctrine, understand meaning, and instruct others by means of both of those methods.

[The Lord says], **One should know that such a Bodhisattva is reborn here after he has deceased in other world systems where he has honoured** become part of the retinue **and questioned** queried topics about which they are unsure **the Buddhas, the Lords.** He is talking about tending the Buddhas, [the first cause of belief in this path of meditation].

Question: What connects belief [in the Perfection of Wisdom] with honoring the Buddhas and so forth, so that [Bodhisattvas] begin to honor them and so on because of the power of their belief? Having anticipated this with, **And why?** [the Lord] says, **Any Bodhisattva** and so on **reborn here, would, when he hears this deep perfection of wisdom being taught, identify this perfection of wisdom with the Teacher, and be convinced that he is face to face with the Teacher, that he has seen the Teacher. When the perfection of wisdom is being taught, he listens attentively** is fully collected, **pays respect to it before he hears it** makes a maṇḍala and so on, **and does not cut the story short** by bringing up irrelevant topics. He is saying that you can infer that honoring the Tathāgatas and so on causes that [belief in the Perfection of Wisdom] because such belief and so on are not possible without a cause qualified [to produce it].

[392] **Such a Bodhisattva should be known as one who has practised for long** (this statement says they have perfected giving and so on, [the second cause of belief in this path of meditation]), **who has honoured** served **many** a lot of **Buddhas.**

To teach that they do not settle down on listening and its cause and so on, Subhūti says, **Is it at all possible to hear**

the perfection of wisdom, or to distinguish, consider, state or reflect on the fact that this is the perfection of wisdom, or that here is the perfection of wisdom, or that there is the perfection of wisdom, or that the perfection of wisdom can be heard or taught by certain attributes, tokens or signs (understand these as her own form, her general form, and both, respectively). Connect the words **distinguish** and so on each in turn with the four statements **that this [is the perfection of wisdom]** and so on. Even when [their listening] is caused by the power [of honoring the Buddhas and so on], they listen on the covering level, not in true reality, so the Lord says, **No indeed, Subhūti.** He reiterates this with, **This perfection of wisdom cannot be expounded** and so on **by means of the skandhas** and so on.

Qualm: Why, given that they know her, can they not hear about her and so on by means of the skandhas and so on? [393] Having anticipated that with **And why?** he says, **This is a consequence of the fact that all dharmas are isolated** because emptiness is the mark of presently existing skandhas and so on, **absolutely** (*atyanta*) **isolated** because they are unlimited by both (*anta-dvaya-vigama*) cause and effect, and hence **cannot be expounded** and so on by means of those skandhas and so on because they are empty during the three periods of time. That is what the statement means. [Attempted defense of discredited thesis]: Well then they should give an exposition [of the Perfection of Wisdom] by means of something other [than the skandhas]. [Response]: The Lord says, **Nor can the perfection of wisdom be understood otherwise than by the skandhas, elements or sense fields.** Question: He has not precluded a different explanation so why should this be the case? Having anticipated this with **And why?** he says, **For just the very skandhas, elements and sense-fields are empty** because they have no producing cause, **isolated** because you cannot ascertain their own [present] form, **and calmly quiet** because they cannot be results. He is saying you cannot expound her as other than the skandhas and so on that include all dharmas

because they are ultimately devoid of an own-being. In conclusion he says, **It is thus that the perfection of wisdom and the skandhas, elements and sense-fields are not two, nor divided. As a result of their emptiness, isolatedness and quietude they cannot be apprehended. The lack of a basis of apprehension in all dharmas, *that* is called 'perfect wisdom.' Where there is no perception** (*saṃjñā*), **appellation** (*samajñā*), **conception** (*prajñapti*) **or conventional expression** (*vyavahāra*), **there one speaks of 'perfection of wisdom.'** A notion (*saṃjñā*) and a denomination (*samajñā*) are marked as apprehensions (*udgrahaṇa*) of own (*sva*) and general (*sāmānya*) marks, respectively; a concept (*prajñapti*) is the apprehension of their signs, and a **conventional expression** is obtaining and rejecting help and hindrance based on concepts.[77]

[394] [Subhūti asks], **As one who has practiced for how long should that Bodhisattva be known who makes endeavours about this deep perfection of wisdom?** [The Lord replies], **One must make a distinction in this, owing to the unequal endowment of different Bodhisattvas.** You have to explain after making the **distinction** that those who have an **unequal endowment**, i.e., whose cultivation of skill in means is subdivided into small and so on, will endeavor at the practice of the Perfection of Wisdom. This is his explanation of skill in means, [the third cause of belief in this path of meditation]. Thus [Maitreya] says,

> Here tending the Buddhas and [perfecting] giving and so on [in countless previous lives], and skill in means cause belief [in the Perfection of Wisdom]. [*Ornament* 2.26ac]

[395-397] What is the reason they do not believe [in the Perfection of Wisdom]? Having anticipated that with, **And why?** [the Lord] says, **It is quite possible that some Bodhisattvas, although they have seen many hundreds** and so on **of Buddhas, and have led the holy life in their presence, might nevertheless have no faith in the**

perfection of wisdom. The reason is that in the past also they have had no respect for this deep perfection of wisdom when, in the presence of those Buddhas and Lords, it was taught. Because they lacked in respect for it, they had no desire to learn more about it, did not honour it, were unwilling to ask questions, and lacked in faith. Lacking in faith they thereupon walked out of the assemblies (he has left out) "with the thought of totally rejecting her." It is because in the past they have produced, accumulated, piled up and collected (explain accumulated and so on with the three states of preparation and so on, respectively) karma conducive to the ruin of dharma that also at present they walk out when this deep perfection of wisdom is being taught. From lack of respect without faith and firm belief in the perfection of wisdom they have no concord either in their bodies since they are physically jittery or in their thoughts since their minds are distracted. Devoid of concord they do not know, see, recognize with direct, inferential, and scripture [based] valid cognition, respectively, and hence they do not make known the perfection of wisdom (he has left out) "to others." First they do not believe, then they do not hear, then they do not see, then they do not recognise it, and thus they produce and so on karma conducive to the ruin of dharma. This in its turn will bring about karma conducive to weakness in wisdom. That in its turn will make them refuse deny her very being, reject deny her capacity, and revile speak badly of the perfection of wisdom when it is being taught, and, having rejected it, they will walk out. But by rejecting this perfection of wisdom they reject the all-knowledge of the Buddhas and Lords, past, future and present. Not content with having vitiated their own continuities not grown their wholesome roots, they will, as if all aflame because of the unwholesome residual impressions they have produced, deter by taking away the wish to practice, dissuade by denying her very being, turn away by preventing them from setting forth again others also,—persons of small intelligence,

small wisdom, small merit because they have little of the triad of giving, [morality, and patience], **and small wholesome roots** because they have little loving kindness and so on **endowed with but little faith, affection, serenity, and desire-to-do, beginners, essentially unqualified,—trying to take away even that little faith, affection, serenity, and desire-to-do** and so on. **In each and every way** (*sarveṇa sarvam sarvathā sarvam*) **they will be shut out from the Triple Jewel**. [Understand: "shut out from] all (*sarveṇa*) the Jewel of the Buddha and so on, all (*sarvam*) in the form of the Tathāgata Śākyamuni and so on, in all ways (*sarvathā*) the small-small subdivision and so on of all (*sarvam*) aspects of higher morality and so on. **Their activities cut down the welfare and happiness of beings, and they will collect from them karma conducive to the great hells. Because they have fostered** produced **and raised** because they have not been destroyed **these karma formations, they will be reborn in the great hells, for many hundreds of years** and so on. The eight great hells are the great Avīci hell at a distance of twenty thousand yojanas beneath Jambūdvīpa, and stationed above it the Pratāpana, Tapana, Mahāraurava, Raurava, Saṃghāta, Kālasūtra, and Saṃjīva hells. **From one great hell they will pass to another. After a good long time their world will be consumed by fire.** The places of rebirth from the hells up to the world of Brahmā become empty so not even one being remains. In that place seven suns blaze forth in turn burning the [underlying] water firmament (*maṇḍala*) all the way up to the first concentration. **They will then be hurled into the great hells in another world system** a great trichiliocosm, **where again they will pass on from great hell to great** hell and so on. [398] Question: What causes them to experience so many sufferings? Having anticipated this with, **And why?** [the Lord] says, **Because their teachings are so bad.** This is easy to understand.

[Śāriputra says], **Even the aftereffect of the five** matricide, patricide, killing an Arhat, causing a schism in the

Community, and with evil intent making a Tathāgata bleed **deadly** (*ānantarya*) because these five actions cause immediate (*anantaram*) rebirth in the great Avīci hell **sins bears no resemblance, proportion or similarity to this misconduct of mind and speech** because they differ in terms of the triad of result, cause, and essential nature, respectively.

[The Lord says], **It does not. They do not know the perfection of wisdom, they tell others not to study it, and they stop others from knowing it. Those who oppose this perfection of wisdom and dissuade others from it are persons to whom I do not grant any vision. How can one become intimate with them, how can they gain wealth, honour and position.**

[399] Qualm: Do we not empathize with those who suffer? Why, then, does [the Lord] preclude them from positions? Having anticipated this with, **And why?** he says, **As a matter of fact they should be regarded as defamers of dharma, as infectious** because they transmit their own faults to others, **as black mold** because like a species of weed that destroys grain they destroy the Bodhisattva crop, **as mere vipers** because like poisonous snakes they hate so intensely. **They are persons who bring misfortune, they will ruin those who listen to them.** The sense is that beginners should not feel compassion for such evildoers and should not feel that they should befriend them. **They bring misfortune** make them behave badly, and **will ruin** destroy them when they associate with them, hence they should shun these **defamers of dharma.**

Question: Who are called "defamers of Dharma?" [In response] the Lord says, **For those who defame the perfection of wisdom should be regarded as persons who defame Dharma.**

[Śāriputra says], **The Lord has not told us about the length of time such a person must spend in the great hells,** [and the Lord replies], **Leave that alone, Sariputra.** [400] Having anticipated the question, "And why, even though the measure of their suffering exists, do I not talk about it?"

with, **And why?** he says, **If this were announced those who hear it would have to beware lest hot blood spurt out of the mouths and they incur death.** In short, he means that he does not describe it because when they **hear the length of time** the great hells last and realize how great the suffering is, they might all of a sudden in terror rush to the full practice that counteracts it in order to prevent it and **hot blood** might **spurt out** and so on. **Or lest they feel sorrowful, harsh, oppressive deadly pain** (explain these based on the division into small, middling, and big), **lest the dart of grief enter their hearts, lest they drop down with a big fall, lest they shrivel up and wither away, lest they be overpowered by a great fright.**

So the Lord refused to answer the Venerable Sariputra. For a second time, for a third time the Venerable Sariputra spoke thus to the Lord: Tell me, O Lord, the length of that person's sojourn in hell, as a guidance as a dharma illumination that produces anxiety in those doing these dark deeds **for future generations.** [The Lord replies], **He must sojourn for a long while in the great hells. The mere announcement of the measurelessness and magnitude of his pain will serve as guidance to virtuous sons and daughters of good family, will be a sufficient source of anxiety.** He says **anxiety** because it is the cause that **will turn them away from activities conducive to the ruin of dharma. They will cause the formation of merit, and they will not reject the good dharma, even to save their lives, for they do not wish to meet with such pains.**

[Subhūti then says], **Such a person should become well restrained in the deeds of body, speech and mind.** He says this about [401] wholesome physical, verbal, and mental practices, respectively, based on mindfulness and introspection. What fault is there if they do wrong? Having anticipated this question with, **And why?** he says **For so great a heap of demerit is begotten by such false teachings** in the form of statements like, "This [Perfection of Wisdom] is not the sacred word of the Buddha." You should also

understand wrong physical and mental deeds from this mere instance as well. **Subhūti: Which, O Lord, is the deed that begets so great a heap of demerit? The Lord: Such false teachings do. Just here there will be deluded men, persons who have left the world for the well-taught Dharma-Vinaya, who will decide to defame** say it contains inner contradictions, **to reject** as above [on page 397], **to oppose** (*pratibādhitavya*) to attempt to discredit (*bādhana*) it with direct valid cognition (*pratyakṣa*) and so on **this deep perfection of wisdom. But to oppose the perfection of wisdom is to oppose the enlightenment of the Buddhas and Lords. And that means that one opposes the all-knowledge of the Buddhas and Lords in past, future and present. To oppose all-knowledge means to oppose the good dharma. To oppose the good dharma means to oppose the community of the Disciples of the Tathagata. And when one opposes also the community of the Disciples of the Tathagata, then one is shut out in each and every way from the Triple Jewel. One has then managed to acquire an unwholesome karma-formation which is greater than immeasurable and incalculable.** This is to summarize the above section on false teaching, otherwise why would they say this, because they have already discussed just that immediately before. **About deluded men** [402] [the *Mahāyāna Sūtra Ornament*] says,[78] "[The Mahāyāna is the sacred word of the Buddha] because it makes an appearance in our [Sūtra Basket], shows up in our Vinaya [Basket], and does not contradict the true nature of dharmas at all because it is vast and deep." They are deluded, therefore, because they do not understand what the Mother [Perfection of Wisdom] compiled in sūtras and so on is, because, [as Asaṅga in his explanation of this verse] says, they do not understand that the sacred word of a Buddha is marked by "appearing in the Sūtra [Basket]," "showing up in the Vinaya [Basket], and not contradicting the true nature of dharmas." Qualm: It may be that they are not deluded, because they defame the Mahāyāna that is not

the sacred word of a Buddha because it does not appear amongst the limited measure of sūtras that are canonical (*nikāya*) books, because it does not show up in the Vinaya Basket that is strictly limited, and again, because it contradicts the presentation of the selflessness of persons as the true nature of dharmas. [Response]: In that case, you must accept that freestanding (*muktaka*) sūtras are not the sacred word of the Buddha because they too are not there to be read (*apaṭhita*) in the Sūtra Basket. Similarly, the different Sūtra Baskets do not appear in exactly the same way in each Sūtras Basket, the different Vinayas do not show up in exactly the same way in each Vinaya, and the true nature of dharmas that is presented in each school's canon (*nikāya*) does not follow exactly the true nature of dharmas in the other school's canons. How, in this case, will the different Sūtra, Vinaya, and Abhidharma Baskets of the eighteen [schools], each of which has different texts and meanings, be established as the sacred word of a Buddha? So they are simply confused, because they assert a definition of the sacred word of a Buddha that is illogical (*avyāpaka*). Alternatively, they are **deluded men** because they do not fully understand the meaning in, "If it is wrong to think bad even about something basically bad and wrong, how much more so about a confusing religion. So just staying calm is best and without fault."

[403] To teach the four causes for this defamation of the good dharma Subhūti says, **For what reasons do those people believe they should oppose this perfection of wisdom?** [and the Lord answers], **Such a person is beset by Mara. His karma is conducive to weakness in wisdom, and so he has no faith or serene confidence in deep dharmas. Endowed with those two evil dharmas he will oppose this perfection of wisdom. Moreover, Subhuti, that person will be one who is in the hands of bad friends; or he may be one who has not practised; or one who has settled down in the skandhas; or one who exalts himself and deprecates others, looking out for faults. Endowed also with these**

four attributes, i.e., being under the influence of Māra, being without belief in the deep dharmas, settling down in the skandhas and so on, and being mentored by bad friends **will be that person who believes that this perfection of wisdom should be opposed when it is being taught**. Thus [Maitreya] says,

> Being under the influence of Māra and lacking belief in the deep true nature of dharmas, settling down in the skandhas and so on, and being mentored by bad friends cause the ruin of Dharma. [*Ornament* 2.26d-27]

The seventh, Hell Chapter, of the *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament CHAPTER TWO, *Light* CHAPTER EIGHT:

Purity

[405] Having spoken about [Bodhisattvas] who obtain and reject what causes them to realize and not realize [the Perfection of Wisdom], to teach in general about the purity of the topic at hand, the path of meditation marked by absolute purity, Subhūti, teaching about its depth, says, **It is hard to gain confidence** (*duradhimocā*)—[dissolve the compound: a Bodhisattva] gains confidence (*adhimucyate*) with difficulty (*duḥkhena*), in the sense "it is hard [for a Bodhisattva] to believe" (*duradhimokṣā*) **in the perfection of wisdom if one is unpractised, lacks in wholesome roots and is in the hands of a bad friend.** [The Lord says], **So it is, Subhūti, it is hard to gain confidence** and so on, [and Subhūti asks], **How deep is this perfection of wisdom, since it is so hard to gain confidence in it?** [The Lord replies], **Form is neither bound nor freed.** Question: Ordinary beings are bound and noble beings are freed, so why is the **form** [skandha and so on] **neither bound nor freed**? Having anticipated this with, **And why?** he says, **because form has no own-being** because, logically, the form skandha and so on [406] are without any own-being in any of the three periods of time.

Having given an exposition in general, [the Lord] says [about purity] subdivided up into [the purity of] the past and so on, **the past starting point of form is neither bound nor freed.** Anticipating the same question as above with, **And why**? he says, **because the past starting point of form is without own-being** (*pūrvāntāsvabhāva*). [Dissolve the compound as follows]: a **past starting point** (*pūrvānta*) is a cause; it is **without own-being** (*asvabhāva*) because in true

reality it was not produced. You thus say *pūrvāntāsvabhāva* of a presently existing form of which [this is the case]. [He says], **The end of form, in the future, is neither bound nor freed.** He anticipates the question as before with, **And why?** and says, **because the future end of a form is without own-being.** Dissolve the compound, as before, **the future end,** i.e., result of this [presently existing form] has no own-being [because in true reality its cause was not produced]. [He says], **A present form is without own-being.** Anticipating exactly the same question with, **And why?** he says, **because the fact of being present is not part of the own-being of a present form,** i.e., it is without the mark of the present. **And so for the remaining skandhas.**

[407] Subhūti says, **It is hard** because it is beyond the scope of ordinary beings, it is **exceedingly hard** because it is not a topic for those free of ordinary attachment **to gain confidence in the perfection of wisdom** that is empty of the own-being of form and so on. [The Lord says], **So it is, Subhūti.** Question: "They know how to distinguish between form and so on and the Perfection of Wisdom, because the covering and ultimate levels differ, so why do they find it **exceedingly hard to gain confidence?**" Having anticipated that with, **And why?** [the Lord] says, **Because the purity of form is identical with the purity of the fruit, and the purity of the fruit is identical with the purity of the form. It is thus that the purity of form and the purity of the fruit are not two, nor divided, are not broken apart** (*abhinna*) without difference (*bheda*) marked by variety, **not cut apart** (*acchinna*) without section (*cheda*) marked by subdivision.[79] Alternatively, he speaks thus because they are not different things marked by an own or general mark, respectively. [Jñāna-garbha's *Distinction Between the Two Truths*] says,[80] "They assert that just the suchness of the covering level is the ultimate's too, since they are not different (*abheda*). So this reasoning is yet stationed in the way things appear to be." Based on this axiom, just the illusion-like **purity of form** and so on, that does not settle on me and

mine, is itself the **purity of** the Perfection of Wisdom that is **the fruit** of Stream-enterer and so on, free of all that is to be shunned. [408] Similarly, he goes so far as to say that because **the purity of form is the purity of the fruit** they **are not two, nor divided, are not broken apart,** and hence **it is thus that the purity of form comes from the purity of the fruit, and** similarly **the purity of the fruit from the purity of the form.** Thus [Maitreya] says,

> [The Lord] proclaims purity thus: "The purity of the fruit is identical to the purity of form" and so on, because both of them "are not broken or cut apart." [*Ornament* 2.28]

Having thus set forth purity in general, [the *Sūtra*] says [about specific purities] in particular, **And the same identity exists between the purity of form and the purity of all-knowledge,** i.e., the purity of the three all-knowledges. **The same applies to the other skandhas.** Thus he is talking about the purity of all-knowledge because Listeners eliminate cankerous obscuration, and Pratyekabuddhas eliminate cankerous obscuration as well as one section—object conceptualization—of obscuration to knowledge; the purity of the knowledge of paths because Bodhisattvas eliminate the obscurations of the paths of the three vehicles; and the absolute, or boundless *(ātyantikī)* purity of the knowledge of all aspects that arises from the Dharma Element, because Tathāgatas eliminate both cankerous obscurations and obscuration to knowledge as well as residual impressions. Thus [Maitreya] says,

> While the purity of Learners, Rhinoceroses, and the Victor's offspring is from forsaking [obscuration associated with] cankers, the knowable, and the three paths, the purity of Buddha is absolute in all respects. [*Ornament* 2.29]

Why does [the Lord], as a consequence of discussing purity in the Knowledge of Paths section, discuss the

absolute and other purities, respectively, of Tathāgatas and Listeners and so on? Śāriputra says, **Deep, O Lord, is the perfection of wisdom.** The Lord says, **From purity.** Śāriputra says, **A source of illumination, a light, not subject to rebirth, free from defilement, no attainment or reunion, does not reproduce herself,** and **absolutely no rebirth, whether in the world of sense-desire, or in the world of form, or in the formless world is the perfection of wisdom.** [Each time] the Lord says, **From purity**. You should explain that Śāriputra uses the nine words **deep** and so on for the nine subdivisions of the path of meditation from the small-small to the big-big, and you should connect the statement **From purity** that the Lord makes each time with the elimination of the nine big-big and so on opposing sides. Take **in the world of sense-desire, world of form, formless world** with the nine levels of the path of meditation—the Desire Realm, [the four Form Realm concentration levels, and the four Formless Realm absorptions]. Some say the statement [in the *Treasury of Knowledge*][81] that, "The eight branches of the path to enlightenment, [i.e., the eightfold noble path] are excluded from the Desire Realm and from the Summit of Existence," is based on Listeners who lack skill in means, and does not contradict this [statement about Bodhisattvas]. [410] Others say the path of meditation is on nine levels from the part [of the first concentration] that is not forbidden up to the Akiṃcidāyatana. Still, the statement about the Desire Realm and so on here is to say that the Mother [Perfection of Wisdom] ultimately has no standing place, not an explanation of nine levels.

In short, he means on each of the aforementioned nine levels, in turn, nine small-small and so on paths counteract nine, big-big and so on opposing sides, respectively. Because these cause purity that is complete and other than that, [i.e., partial], there is absolute and other purity. Thus [Maitreya] says,

> There is purity because the small-small path and so on counteract the big-big stain, etc., on the nine levels. [*Ornament* 2.30]

Why is absolute purity unapproachable? [Śāriputra] says, **Perfect wisdom neither knows** the thing itself **nor perceives** parts of it. [The Lord says], **From purity** because it counteracts [all the obscurations of] the three realms. With, **What then does perfect wisdom neither know nor perceive**? [Śāriputra asks] a question about the object [that the Perfection of Wisdom might not know]. He is not denying [that it knows any object]. [The Lord] says just that, [i.e., that it does not know any object] with, **Perfect wisdom neither knows nor perceives form and the other skandhas**. Question: Form is established, so why does [wisdom] not go near it?" Having anticipated that with, **And why**? [the Lord] says, **From purity** because in true reality it has no own-being. [411] Qualm: Surely there has to be a big-big and so on opposing [stain] and a small-small and so on [path] that counteracts [it], so why does [the Lord] explain otherwise? [Śāriputra, voicing this qualm], says, **Perfect wisdom neither hinders all-knowledge** because it does not remove the abiding true reality of dharmas, **nor helps** because it does not cause it (connect this with [the **perfect wisdom**] that comes earlier [in the sentence]) anew; **neither gains an antidote** that counteracts **nor abandons** an opposing side **any dharma.** [The Lord says], **From purity.**

Here, in short, is what this section beginning, **Perfect wisdom neither knows nor perceives** means. [The Lord] responds to the qualm, "There has to be a big-big and so on opposing [stain] and a small-small and so on [path] that counteracts [it], so why does [the Lord] explain otherwise?" by saying, "Ultimately, [the Perfection of Wisdom] neither hinders nor helps [all-knowledge]." Thus he settles the matter by implying, on the covering level, the production of a small-small and so on [path of meditation] that counteracts

[big-big and so on stains] with the example of a washer-woman's great effort to remove a [final] tiny stain. Hence he asserts an infinite purity, mainly of a Buddha Lord, based on the fact that just the last instant of the aforementioned path of meditation that knows the illusion-like sameness of all dharmas is the form of the final (*samasta*) antidote that counteracts [all stains, down to the very last, tiniest one], because it does not apprehend any knowledge or known object anywhere in the triple world. Thus [Maitreya] says,

> By refuting objections to it, [the Lord] asserts the path that counteracts the triple world insofar as [knowledge] that measures, and [objects] that are measured are the same. [*Ornament* 2.31]

[412] After the completion of [the explanation of] the path of meditation, [Subhūti], in that section, to explain [the Lord's] earlier statement that, "The purity of form is identical with the purity of the fruit," and, "the same identity exists between the purity of form and the purity of all-knowledge" says, **The purity of form, etc. is due to the purity of self. The purity of the fruit is due to the purity of self. The purity of all-knowledge is due to the purity of self.** The three statements mean you should understand that just as **the self** that others imagine is **pure** ultimately not produced, so too **form** and so on up to **all-knowledge** are **pure** as well. In each case the Lord says, **Because of its absolute purity** intending that the difference between the form [skandha] and so on and the self, as real and not real, because of being suited to perform a function or not, respectively, is only on the covering level, not ultimately.

In true reality, [Bodhisattvas] on the aforementioned path of meditation [have] no realization, so Subhūti says, **The absence of attainment** the attainment marked by readiness that arises first **and reunion** the path of freedom [that follows the uninterrupted path] **is due to the purity of self.** [Bodhisattvas] do not [attain and reunite] in that way in true

reality, so the Lord says, **Because of absolute purity,** i.e., because [attainment and reunion] are empty. They all, nevertheless, exist on the covering level so [Subhūti] says, **The boundlessness of form, etc., is due to the boundlessness of self,** i.e., you should know that **form** and so on are **boundless** because the nature of the self with earlier and earlier causes, just fine when not analyzed, is **boundless**. [The Lord] says, **Because of absolute purity** because it is devoid of a production that agrees with logic.

To conclude the knowledge of paths, [Subhūti] says you should know without making a mistake that **Bodhisattvas who understand realize it thus** in the aforementioned sequence [of *Ornament* 1.7-9] beginning with "darkening and so on [that is its cause]," have **perfect wisdom** this knowledge of paths.

The second, Knowledge of Paths Chapter, of *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Notes

1. AK 3.181. This is not exactly the same wording.

2. Lit. "in the manner of the crow and the palm tree" referring to a fable in which a crow dies because a palm tree falls the moment it alights on it.

3. Conze renders *cittam utpādita* "inspired" and *samyaktva-niyama* "got safely out of this world."

4. D reads "have the capacity."

5. In place of *nītārtha* D has *drang don* (*neyārtha*).

6. MSA 11.54.

7. See AAV 48.4e ff., though Hari changes the order of the sentences in the AAV slightly.

8. The thought is unmistaken because Bodhisattvas cultivating the Listeners path do not apprehend the thought of enlightenment, enlightenment, or the thought to turn over all actions motivated by the thought of enlightenment to enlightenment for the sake of others.

9. This is probably a paraphrase, rather than a direct citation, of *Large Sutra* 185-86 and 202-203.

10. *vyāvṛtta-phalatvāt sarva-vākyānām*.

11. Divy. 152.22; 202.29; Av i.228.3 ff. according to F. Edgerton in his *Buddhist Hybrid Sanskrit Grammar and Dictionary* (New Haven: Yale University Press, 1953).

12. This is known in the Tibetan monastic debate courtyard as a *khyab pa'i mi dmigs pa'i rtag yang dag*.

13. Kāśyapa and other monks later criticize Ānanda for not taking this as a hint to ask the Tathāgata not to die.

14. *paripuṣṭa-pratyaya-samavadhānena, yongs su rgyas par byed pa'i rten nye bar gnas nges*.

15. W emends his edition based on the Tib. negative, but it is

better to stay with the original reading "why would they begin that calculation. . ."

16. D takes the reason clause in a general sense, "because things are marked by their capacity [to perform a particular function]."

17. In the single word "thereon" Conze includes, "He should not take his stand on the notion that a Buddha is worthy of gifts, and will win Nirvana in the Buddha-Nirvana, in the realm of Nirvana that leaves nothing behind, after he has risen above the levels of a common man, of a Disciple, and of a Pratyekabuddha, wrought the weal of immeasurable, countless beings, led to Nirvana countless hundreds of thousands of *niyutas* of *kotis* of beings, assured immeasurable, countless beings of Discipleship, Pratyekabuddhahood and full Buddhahood, stood on the stage of a Buddha and done a Buddha's work,—even thereon he should not take his stand."

18. Hari's comments suggest Conze's punctuation of the *Eight Thousand* is wrong here and one should put a full stop after "himself." Conze connects it with what comes later: "He should decide that 'as the Tathagata does not stand anywhere, nor not stand, nor stand apart, nor not stand apart, so will I stand.' Just so should he train himself 'as the Tathagata is stationed, so will I stand, and train myself.' Just so should he train himself. 'As the Tathagata is stationed, so will I stand, well placed because without a place to stand on.'"

19. This part is taken from the AAV.
20. AAV 50a3.
21. See AAV 50.1b.
22. This part is taken from the AAV.
23. *vyāpty-artha*. P has simply *khyad par*.
24. See AAV 50.4d.
25. PV Svārthānumāna 43.
26. PV Svārthānumāna 44.
27. *atagata–apagata*.
28. PPP 1.
29. See MMK 24.18.
30. D *rnam par dag pa*.

31. PV Pratyakṣa 251.

32. Some editions add: "Given that their cause is infinite because there is no before and after."

33. Alternatively, understand *gaṇanā-a-āyoga*.

34. PV Svārthānumāna 35.

35. PV Pramāṇa-siddhi 18.

36. Or "a place open to the sky a place without a roof."

37. This is a speculative translation. D has *dge ba*?

38. On page 47 Hari says, "an 'imaginary form,' in the form of subject/object is not produced with an own-being; a 'conceptualized form,' just consciousness is not produced as a dharma materially different from the knowledge of it; and 'the form of the true nature of dharmas'—just no form—is not produced because it is emptiness, the absence of production itself."

39. *paramatva-para-sattvāsam°*.

40. *Large Sutra* 226-27.

41. Based on Tsongkhapa's explanation, the translation of this should be as follows: Some explain that this sequence of [verses] passages [at *Ornament* 1.12 ff.] intended [to detail] the aforementioned different topic [set forth in the summary verse at *Ornament* 1.11] does not talk about aspects, they simply detail (*upalakṣaṇa*) the sixteen instants of the path of seeing. [They say] you have to view the [already] spoken and [still] unspoken passages [of the *Ornament*] that aim to teach the topic of the aids to penetration and so forth like this too. Others say these [passages in the *Ornament*] would not show the meditation sequence and so on and hence would not teach the series of clear realizations. And how will you give meaning to [the title—*Treatise*] *in Verse that is an "Ornament for the Clear Realizations"*?

42. *māna-māra* ('*chi*).

43. *chung ngu na zhes bya ba ni tha ma na'o*. The *Sāratamā* provides the gloss *paramāpacaye*.

44. The verses quoted here and below are perhaps from a version of the AK, perhaps the AK with summarizing lines of verse by Hari. See Leo M. Pruden's translation of AK 3.53b-55, etc., in *Abhidharma Kośa Bhāṣyam* (Berkeley: Asian Humanities Press, 1988-1990), and Manoratha-nandin's commentary on AK 3.45 ff.

(Dwarikadas Shastri's edition, pp. 506 ff.). The extracts here are not quite the same as either.

45. AK: "twenty four finger-[sections] make a [double hand] span, four spans a bow, and five hundred of those an earshot. They consider that to be [a place off in] the jungle. They call eight of those a *yojana*."

46. This is based on La Vallée Poussin's note 380 in Pruden's English translation. Perhaps it means: three times [larger than along the coast of Meru] at its [outer] limit [along the coast of the next concentric mountain range].

47. These last three feet do scan, and W connects them with the earlier verse, but they are not in the AK.

48. AK 3.73-74.

49. The rhetorical function of the repetition at this point is to build up gradually to the infinite diversity of ordinary things. The Sūtra makes the connection between the ordinary and the ultimate on the basis of this infinite diversity, connecting them at the edges, so to speak, and the commentaries find in this the connection between the path of meditation with and without outflows, and between the resulting Form and Dharma Bodies. In full, the passage reads: "The Lord: Not only that, Kauśika, but if all beings, if each single one of them, in a great trichiliocosm were each to build a Stupa made of the seven precious things, enshrining the relics of the Tathagata and for all their lives were to serve, honor, revere, worship, adore, magnify it with heavenly flowers, incense, perfumes, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around; if, to take an imaginary case, all the beings in the trichiliocosm were to simultaneously become human beings and if all those beings, each single one of them, were each to build a Stupa made of the seven precious things, enshrining the relics of the Tathagata, and if each of them, having made and established them all, were, for an aeon or the remainder of an aeon, to serve, honor, revere, worship, adore, magnify them with every heavenly flower, all incense, all perfumes, all wreaths, all unguents, all aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of

worship with garlands of lights all around, and with every human and divine form of worship, were to worship all of those immeasurable, innumerable Stupas that they had established in that way, with such meritorious deeds, what do you think, Kauśika, would all those beings then, on the strength of that beget a great deal of merit?

Śakra: They would, O Lord, they would, O Sugata.

The Lord: Greater would be the merit of a son or daughter of a good family who would truly believe in this perfection of wisdom; who would trustingly confide in it, resolutely intent on it, serene in his faith, his thought raised to enlightenment, hear it, learn it, bear it in mind, recite and study it, spread, demonstrate, explain, expound and repeat it, illuminate it in detail to others, uncover its meaning, investigate it with his mind; who, using his wisdom to the fullest extent would thoroughly examine; even of someone who would just preserve it in the form of a book and store away the copy—so that the good dharma might last long, so that the guide of the Buddhas might not be annihilated, so that the good dharma might not disappear, so that the Bodhisattvas, the great beings might continue to be assisted since their guide will not give out; and who would serve, honor, revere, worship, adore, magnify it with heavenly flowers, incenses, perfumes, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around. The son or daughter from a good family would, on the strength of that, beget greater merit.

Śakra: So it is, O Lord, so it is O Sugata. For the son or daughter from a good family who serves, honors, reveres, worships, adores, and magnifies the perfection of wisdom, in an absolute sense he serves, honors, reveres, worships, adores, and magnifies the past, future and present Buddhas in all world systems, which can be comprehended only by the cognition of a Buddha. Furthermore, it would not only [be greater than the merit explained] in that discourse, O Lord. If all beings in great trichiliocosms countless like the sands of the Ganges, if all those beings, each single one of them, were each to build in great trichiliocosmic world systems a Stupa made of the seven precious things, enshrining the relics of

the Tathagata, and if each of them, having made and established them all, were, for an aeon or the remainder of an aeon, to serve, honor, revere, worship, adore, magnify them with every heavenly instrument, song, dance, and, with every heavenly flower, all incense, all perfumes, all wreaths, all unguents, all aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around, and with every human and divine form of worship, were to worship all of those immeasurable, innumerable Stupas that they had established in that way, greater even than that, O Lord, would be the merit of a son or a daughter from a good family who would truly believe in this perfection of wisdom; who would trustingly confide in it, resolutely intent on it, serene in his faith, his thought raised to enlightenment, hear it, learn it, bear it in mind, recite and study it, spread, demonstrate, explain, expound and repeat it, illuminate it in detail to others, uncover its meaning, investigate it with his mind; who, using his wisdom to the fullest extent would thoroughly examine; even of someone who would just preserve it in the form of a book and store away the copy—so that the good dharma might last long, so that the guide of the Buddhas might not be annihilated, so that the good dharma might not disappear, so that the Bodhisattvas, the great beings might continue to be assisted since their guide will not give out; and who would serve, honor, revere, worship, adore, magnify them with heavenly flowers, incenses, perfumes, wreaths, unguents, aromatic powders, strips of cloth, parasols, banners, bells, flags, and with manifold kinds of worship with garlands of lights all around.

50. These begin the list of eight *rasa* (sentiments) of Kāvya given in Monier Monier-Williams' *Sanskrit-English Dictionary*, p. 869.

51. See AAV 34, W 179, 365. The exact significance of these numbers, if indeed they are numbers, remains to be determined. Perhaps a *gaṇanā* is simply a category subsuming the many numbers smaller than it. An *upamā* (example) is an infinity that only points to an amount; an *aupamya* is what lies behind the pointing; an *upaniśā* (a hint) is a higher order infinity, and the *upaniṣada* lies behind the hint.

52. *abuddhaka*. D has *mi mjed pa* "unforgotten."

53. This follows D. W: "They decide they should feel the joy connected with the Mother of Victors."

54. For example, in the logical proof "a sound is impermanent because it is produced" the impermanence of all products, the major premise, is the dharma of the logical proof, and the impermanence of the sound, the minor premise, is the dharma of what is to be proved.

55. See AAV 514a-b. The part after "Otherwise" is not found there.

56. See above W 110. The first line is from the MMK.

57. *ava°→anava°* (D *ma rtogs*).

58. Conze renders *śayanāsana* "lodging," not as a dvandva.

59. This differs slightly from AAV 551b.

60. D reads *vacanena* (*tshigs kyis*) in place of *vardhanena*.

61. The logical progression in the thought is as follows. Governed by the principle of doing all you can for others you believe in, and praise and so on the Perfection of Wisdom that is the source of all the benefits of the three vehicles. This leads to the realization of a higher and higher status. But just that is not enough. To turn the acts of even those who are negative into wholesome acts that work for their benefit you need prayer in the form, "May it be the case." This is a turning over of everything for the benefit of all.

62. See AAV 551 ff., where Ārya says Maitreya identifies seven distinguishing features of dedication.

63. With Hari (page 337) read *mahāsattvenānumodyānumodanā*.

64. I am not clear exactly what the original author meant, or what Hari takes him to be saying.

65. Tib. suggests *iti bhavaḥ*.

66. Emend *āyāḥ→ayā* (D *pas*).

67. Emend *āgamya→anāgamya*.

68. *saviṣatva*, echoing *saviṣayatva* "with an object."

69. On page 359 the Lord praises Subhūti. On page 340 Subhūti "turned his mind" to Maitreya, who soon after becomes the principle interlocutor. It may well be that Maitreya is Subhūti's "voice," as much as Subhūti is the "voice" of the Lord. Still, these

questions might be directed specifically to Subhūti who then picks up with the answer and is praised by the Lord.

70. These are the gods of Yāma, those in Tuṣita, the gods who enjoy magically produced creations, the gods who control what is created by others, the gods in the retinue of Brahmā, the gods who are sacrificial priests to Brahmā, Great Brahmās, gods whose radiated light is circumscribed, gods with immeasurable light, Ābhāsvara, Parītta-śubha, Apramāṇa-śubha and Śubha-kṛtsna gods, No-thought, Cloudless, Merit-born, Great result, and Not-forsaking gods, Atapa, Sudṛśa, Sudarśana, and the Highest gods.

71. I am not sure I have understood *yathā vibhāgaśaḥ pratyātmani pratibhāsite tathā vibhāgenaiva* properly.

72. See AAV 95.

73. Emend *parivartate–parivāreṇa*? (D *bskor*) "surround her as a retinue."

74. This follows D. W: "because they accomplish [Buddhahood] by the practice and so on that is the body of the Teacher."

75. This translation partially follows D and the probable sense. As W' notes, there is a problem with the order of Hari's glosses in this section.

76. This may mean that to keep far away from the Perfection of Wisdom is to course in the Perfection of Wisdom. Even so, the sense would be little changed.

77. See page 71.

78. MSA 1.11.

79. Thus W, however see Tib. and AAV 57.1b.

80. *Satya-dvaya-vibhāga* 17, in Malcolm David Eckel, *Jñānagarbha's Commentary on the Distinction Between the Two Truths* (Albany: State University of New York, 1987), p. 87.

81. AK 6.73.

CHAPTER THREE
All-Knowledge

[413] You cannot perfectly realize the knowledge of paths without realizing all bases, so to discuss all-knowledge [Subhūti, at *Eight Thousand* 189], says about not standing in saṃsāra and nirvāṇa, **Moreover, this perfection of wisdom** of Buddhas and Bodhisattvas that knows that all dharmas in the three periods of time are equal [when viewed] from the aspect of nonproduction and so on **does not stand** is not located **on the shore** this side in saṃsāra (because wisdom sees its faults), **nor on the shore beyond** in nirvāṇa (because compassion works for the welfare of all beings), **nor athwart** (*viprakṛtā*), i.e., remote (*viprakṛṣṭa-rūpā*) (because it is not within the range of Listener and so on) **in between** in the middle of **the two** saṃsāra and nirvāṇa, because nothing exists there. [The Lord] says, **Because of its absolute purity.** It does not take saṃsāra, nirvāṇa, or both as a basis because when there is wisdom and compassion there is perfect penetration [into true reality]. Thus [Maitreya] says,

> She is not standing on the shore this side (*apara*) or on the shore beyond (*para*), nor between them. [They] assert that she is the Perfection of Wisdom because of knowing the sameness of the periods of time. [*Ornament* 3.1]

[414] You should know that in the section on all-knowledge [the Lord sometimes] explains [all-knowledge] negatively, by saying what it is not—by saying that Listeners and so on are distant from the true (*samyak*) Perfection

of Wisdom because they do not know [that all dharmas] are the same in the [three] periods of time, and that the Perfection of Wisdom that is just their own realization is located in saṃsāra and nirvāṇa because it is without compassion and wisdom and seizes on bases and non-bases. You should understand what follows in the same way: sometimes it is a positive explanation, sometimes a negative explanation, and sometimes an explanation that is a combination of both.

Qualm: [Nāgārjuna] says,[1] "You assert that a dependent origination is just emptiness." Based on this axiom, knowledge [that all dharmas] are the same in the three periods of time is an understanding of the topic (*padārtha*) [dependent origination], and they all, [Listeners and Bodhisattvas alike], have that, so why are Listeners and so on distant from the true Perfection of Wisdom? [In response Subhūti] says, **A Bodhisattva who treats even that [insight] as an object of perception will thereby part from this perfection of wisdom, and get far away from it** (explain that they **part from** her in the present, and **get far away from** her in the future, respectively). [The Lord responds, **Well said.**] The sense of the word **even** is: [Listener all-knowledge] does not only have the other [mistaken] aspects that there are existing things and so on, it [is knowledge that] settles down and has a sign **even** for **that** "[the Perfection of Wisdom that] does not stand anywhere."

Question: Here, why does understanding through a sign make [Listener all-knowledge] distant from the Mother [Perfection of Wisdom]? Having anticipated that with, **And why?** [The Lord] says, **For also names** just the conventional expression "Perfection of Wisdom" and so on, and **signs** the basis marked as [thoroughly] imagined and so on **are sources of attachment**, i.e., the error when there is a passionate need for something. He is saying that when things (*vastu*) conjured up by a magician appear, those who do not know what they actually are settle on them as real things (*bhāva*) that do not seem to be devoid of essential reality

(*naiḥsvabhāvya*). Similarly, because Listeners and so on lack good friends, etc., and skilful means, they are ignorant of the nature of things (*bhāva-rūpa*) and do not have this knowledge of sameness, because their understanding connected with signs is a seizing that is a passionate need marked by error. Hence the Mother of Victors is distant from them. [415] Bodhisattvas, on the other hand, have eliminated signs that cause mistaken settling on real things and just this knowledge of dharmas—form and so on—is this knowledge that they are the same. Hence this Mother [of Victors] is close by them. That is implicit in what [the Lord] has said, so [Subhūti] says, **It is wonderful, O Lord, the extent** (this word brings in [the Lord's earlier statements about] absolute purity and so on) **to which the perfection of wisdom has been well taught** by talking about the opposite realization in the Listener and Pratyekabuddha scriptures, **well explained** as the complete Mahāyāna realization, **well rounded off** as the final realization with all the best qualities. **The Lord even announces these sources of attachment**—names and so forth.

Because of the difference between Listeners and Bodhisattvas just this is what you should understand. Thus [Maitreya] says:

> [They say for those] unskilled in means she is distant because they seize on [the Perfection of Wisdom] through a sign. [For Bodhisattvas] with skill in means she is perfectly close by. [*Ornament* 3.2]

The practice of Listeners and so on is thus distant from the Mother, and even though it counteracts [cankers], since it operates within the error of seizing on bases [416] Bodhisattvas must reject it. Hence, to teach that it is to be shunned [Śāriputra asks], **Which, Subhūti, are these attachments?** [And Subhūti] says, **It is an attachment if one person perceives that the skandhas are empty** free of the self those of other faiths imagine, **[that past dharmas are past dharmas,**

future dharmas are future dharmas, and present dharmas are present dharmas. It is an attachment] if one forms the notion (connect this with what he will say) **that someone who belongs to the vehicle of the Bodhisattvas begets so great a heap of merit** distinguished by counting it infinite and so on **through his first production of the thought of enlightenment.** Here "the production of the thought" implies the giving and so on that are [dharmas] in the wings of enlightenment. [Śakra asks], "How can the production of the thought be an attachment?" with, **In which manner does the thought of enlightenment become a source of attachment?** [And Subhūti responds], "It is if it is operating in error." He says, **One becomes attached if one person perceives this thought of enlightenment as 'this is the first thought of enlightenment,'** and so on. Explain his statement as follows: Bodhisattvas have attachment when, just as much as they **perceive this thought of enlightenment** within settling down, conscious that **'this is the first thought of enlightenment,'** they then similarly **convert it into full enlightenment** within settling down, conscious that they are **converting it into full enlightenment.** [Question]: Why is doing that an error? [In response Subhūti] says, **For it is quite impossible to turn over** with the dedication attention subdivided into the twelve subdivisions I have spoken about [on pages 325-369] **the essential original nature** the fact that it is not produced **of a thought.** You should be aware that this suggests [Bodhisattvas] also cannot perceive that [thought] in the form of one or many things because the two statements, "one perceives [thought]" and "one converts [thought]" are referring to the same thing (*prakṛtatvāt*). He is saying that those who perceive a truly real basis are in error, whether it is perceived in the emptiness of the form and other skandhas, in an essential pastness and so on in the underpinnings of any dharma with outflows, without outflows, or both [with and without outflows] in the three periods of time, or in a practice (*anuṣṭhāna*) of giving and so on—the [dharmas] in the wings

of enlightenment. That is to be shunned, so [those who do perceive a truly real basis] cannot perceive the **essential original nature**, i.e., suchness of those [dharmas]. Thus [Maitreya] says,

> [417] [Bodhisattvas] should shun coursing in and perceiving the emptiness of the form and other skandhas, dharmas in the three periods of time, giving and so forth, and [the dharmas in] the wings of enlightenment. [*Ornament* 3.3]

About the antidote that Bodhisattvas have—the opposite to the topic he has just discussed—[Subhūti] says, **One should therefore keep in agreement with true reality when one instructs others in supreme enlightenment, rouses them to it, fills them with enthusiasm for it, and makes them rejoice in it**. What he means is [Bodhisattvas] should reject what is to be shunned and hence should **instruct others**, etc., in giving and so on while keeping **in agreement with true reality** without seizing on a gift, giver, recipient and so on. **In that way one does not waste one's self away**, i.e., practicing giving and so on in that way, in agreement with true reality, [Bodhisattvas] do not destroy themselves with the specific error of seizing on things as bases, **and the manner in which one rouses others to win the highest has the sanction of the Buddhas. And one succeeds in abandoning all those points of attachment**, i.e., the aforementioned objective supports—form and so forth.

[The Lord] says, **Well said, you who make the Bodhisattvas aware of these points of attachment**. This is a praise of Subhūti who has described grosser and grosser attachments without contradicting the true nature of Dharma. About the topic of the subtlest attachment he then says, **I will now announce other, more subtle attachments**, and so on. [418] **Here [a Bodhisattva] full of faith, attends to the Tathagata through a sign**, i.e., witnesses [the Tathāgata] by taking the Form Body and so on as objective support.

Question: Again, why is doing that attachment? [In response the Lord] says, **But so many signs, so many attachments**. Here is what that passage means: Because they are purified of the three circles [of gift, giver, recipient, etc.] and not aware of an I, [Bodhisattvas] connect themselves and others to giving and so on. This is the antidote in all aspects that they should embrace because it is perfect, and because it prevents the sources of the mass of attachment. Attending to the Tathāgatas and so on through signs is an antidote that causes a collection of merit, but it is not an antidote in all aspects because it is a form of subtle attachment. Thus [Maitreya] says,

> When they give and so on they have no sense of I. They prevent the attachment extreme (*koṭī*) when they connect others to this. [They have] an attachment to the Victors and so on that is subtle. [*Ornament* 3.4]

Question: Again, why should the subtle attachment be shunned? Having anticipated this with, **And why?** [the Lord] says, **For from signs come attachments**. He explains just this with, **It is thus that he is conscious that he rejoices in all the dharmas without outflows of the Buddhas and Lords, past, future and present, and that, after rejoicing, he turns over into full enlightenment the wholesome root which is associated with his act of jubilation. As a matter of fact, however, the true nature of dharmas is not past, nor future, nor present; it lies quite outside the three periods of time; and for that reason it cannot possibly be converted, cannot be treated as a sign** as when you are certain about the fact that "just this is the truly real," **or as an objective support** as when you take it as an objective support again and again (differentiate them like that), **and it cannot be seen** by seeing with eye consciousness, **nor heard** by hearing with ear consciousness, **nor felt** as an experience with nose, tongue, or body consciousness, **nor known** when grasped by thinking mind consciousness. Connect the ***nāpi*** ("nor") with each [word in the compound].

[419] Just this is divided into the deepness of what is known and what knows. Hence [Subhūti] says, **Deep is the essential nature** (*prakṛti*) own-being (*svabhāva*)—suchness (*tathatā*) **of the dharmas**. [The Lord replies], **Because it is isolated**, i.e., is empty of anything that can get at it (*upalambha*). [Subhūti says], **Deep is the essential nature** (*prakṛti-gambhīra*) **of perfect wisdom** that is not an object of Listeners and so on because it is essentially (*svabhāvena*) unproduced in its nature (*prakṛtyā*). [The Lord replies], **Because its essential nature is pure and isolated**. He means it is a final outcome [or thoroughly established phenomenon] because it is the final outcome of no change and no error, respectively.[2] This is saying the lineage of all known and knowing dharmas is, in its very own-being, empty in its very nature and is therefore their deepness. Hence taking anything as a basis, in whatever form, is a subtle attachment to be shunned. Thus [Maitreya] says,

> It is deep, because the path (*paddhati*) of dharmas is in its essential nature isolated. [*Ornament* 3.5ab]

Question: How, then, do [Bodhisattvas] eliminate this [subtle attachment]? [In response Subhūti] says, **Isolated** because it is free from the fault of accepting absolute realities (*bhāva*) **is the essential nature of perfect wisdom**, therefore **I pay homage to the perfection of wisdom**.

Qualm: You can say "Perfection of Wisdom," so all dharmas are not isolated.[3] [In response the Lord] says, **Also all dharmas are isolated in their essential nature**. [420] Qualm: If she is isolated from all dharmas she will not be an understanding that is self-reflexive. How, then, could that self-reflexive [wisdom] be the Perfection of Wisdom? Having anticipated this with, **And why?** [the Lord] says, **For the Tathagata has fully known all dharmas as not made**. This is saying that an external basis is not finally established (*pariniṣpatti*), so, like in a dream, consciousness—an elaboration with the various, diverse aspects that are seen—arises

in the form of an apparently external vivid appearance. Hence the Lord knows that consciousness, on the covering level, is like a magical illusion. He knows that **all dharmas** that are **not made** are empty, like magical illusions because they are not separated from it, [i.e., from consciousness], and hence that they can be known even though they are isolated [from separate words for them, or from a separate knowledge of them]. The *Laṅkāvatāra Sūtra* says,

> Things (*bhāva*) arise on the covering level. Ultimately they are without an own-being (*asvabhāvaka*). All this truth is, therefore, ultimately not true.

To elucidate the true reality of the immediately preceding topic in the light of this statement [Subhūti] says, **Therefore all dharmas have the character of not having been fully known** (he has left out "in true reality") **by the Tathagata**. To show agreement with him because he has explained well [the Lord] says, **It is just through their essential nature that those dharmas are not something**. What sort of essential nature? He says, **Their nature is no-nature** and so on. What he means is: **Their nature** own-being—suchness **is no-nature** because it is devoid of its own form (*sva-rūpa*), **and their no-nature is the nature** of all dharmas **because all dharmas have one mark only** are in one form, **i.e., have no mark** because they have no own-being. [421] To sum up he says, **It is for this reason that all dharmas have the character of not having been fully known by the Tathagata**. Qualm: Things are produced from different causes and have different identities so how could they have one mark? Having anticipated that with, **And why?** [the Lord] says [in response], **For there are no two natures of dharma, but just one single one is the nature of all dharmas. And the nature of all dharmas is no nature, and their non-nature is their nature.** He has in mind that they do not have different identities connected with production from different causes because they are in the form of a production obviated by

valid cognition, [i.e., ultimately they have never been produced]. Therefore, since ultimately they are not in different forms "just one single one is" their "nature." **It is thus by understanding** the single sameness of knower and known in the stages that he has explained, by understanding "just one single one is the nature" of all dharmas—form and so on—and by understanding that that is "no-nature," **that all those** aforementioned **points of** subtle **attachment** in the form of passionate needs **are abandoned**. Thus [Maitreya] says,

> To understand they are of one essential nature is to abandon attachment to dharmas. [*Ornament* 3.5cd]

Again, how is the dharma he discussed earlier deep in its essential nature? [Subhūti] (because of the intonation he is asking "How?") says, **Deep, O Lord, is the perfection of wisdom?** [The Lord] says, **Through a depth like that of space**. This means that since the Lord clearly indicates the sameness of knower and known that does not take anything as a basis, [422] and excludes all the topics that are bases of consciousness, he is saying that that essential nature is hard to know and hence is deep like space. Thus [Maitreya] says,

> They say she is hard to know fully because anything seen and so on is negated. [*Ornament* 3.6ab]

Question: Again, for what reason is that essential nature so hard to understand? [Subhūti] (again, as earlier, because of the intonation he is asking "How?") says, **Hard to understand, O Lord, is the perfection of wisdom?** [The Lord replies], **Because nobody becomes enlightened**,[+] in the sense that they do not become enlightened about an essential nature through the aspect of form and so on, up to, the aspect of the unentangled Buddhadharmas and so on because its own-being is [inconceivable] suchness. Hence

he asserts that it is beyond thought and therefore hard to know. Thus [Maitreya] says,

> They assert that she is unthinkable because she is not discernible in form and so on. [*Ornament* 3.6cd]

[Subhūti] (he has left out the "Why?") says, "Why can you not think about it?" with, **Unthinkable is the perfection of wisdom?** [The Lord replies], **Because the perfection of wisdom is not something that thought ought to know** because belief attention does not believe in what has not been made, **or that thought has access to** because attention to true reality does not know [her]. Therefore, to that extent, she is unthinkable. [Subhūti] (supply the "Why?) says, "Why is she not made?" with, **Not something made is the perfection of wisdom?** [The Lord replies], **Because no maker can be apprehended** because you cannot get at a **maker**-cause.

This proof that direct perception (*pratyakṣa*) does not apprehend [the Perfection of Wisdom] tells us something about things that are cause and effect.

There, first of all, [direct perception] without an aspect does not determine that something is [the Perfection of Wisdom, i.e., is not its maker-cause] because as mere awareness (*saṃvit*) [without a specific object], all conscious states [devoid of their aspects] are the same. How are you going to be able to say that this knowledge is of this, and that knowledge is not of this, and, given that you have knowledge of seedlings when you have knowledge of seeds, and no knowledge of that when there is no knowledge of that, that a seed is the cause and a seedling is the result? [423] Nor does it determine that something is a seed because it is produced from that, lest [seeing] produced from an eye knows the eye. [Attempted defense of the discredited thesis]: You can say this even though it is without an aspect, because it is a mind with an inherent, uncommon, special feature that arises with a causal efficiency. [Response:] Even if that is so,

this "inherent special feature" is just another name for an aspect, and giving it another name does not make it something else. If you say, [in a further attempted defense of the discredited thesis], that it is not an aspect, [we respond] then you must show us what it is. Again, if you say, [in a further attempted defense of the discredited thesis], that you cannot point it out as a particular thing because it is hard to characterize, [we respond], well then, if you cannot say this is a seed and this is a seedling because you cannot point them out as particular things, how can you infer [from a seedling that there was a seed that produced it]? You cannot say this is a person with a stick and that is a cow with horns if you cannot point out a stick and a horn.

Nor is [the direct perception] with an aspect, because where there is an aspect there is not necessarily an actual basis (*vastu*). [For example], this, [i.e., an aspect] exists where there are two moons and so on, even though that [second moon] is non-existent. [Defense of the thesis]: It is not thus because that is mistaken. This unmistaken [consciousness] is not there in the absence of an actual basis. It is also not right that when something [the direct perception] different to another thing [the Perfection of Wisdom] is mistaken, that other thing [the Perfection of Wisdom] is too, because when it comes to the proof that they are cause and effect the determination "this is indeed mistaken and this is not" is not connected with ordinary people (*arvāgdṛś*), and those with seeing that transcends sense [experience] do not talk about this either. Nor is it right that you can say they are cause and effect without determining [that this is this and that is that]. And it is not tenable that the knowledge has an actual basis as its aspect. If the knowledge has as its aspect just something knowable it would be limited to that and the consequence would be that all would become all knowing, because all knowledges have as an aspect all the common actual bases—being something knowable and so on. And if the aspect of knowledge in its entirety is being something knowable, the singularity will preclude a difference

between knower and known and put an end to the convention [that it is a knowledge], and if [the aspect of knowledge] in its entirety is experience's being an experience, that [knowable] will not be there and hence [the difference between knower and known will again disappear]. But enough of this digression.

You should determine that they have explained this division into what is to be shunned and antidote in this way to look after people who are intellectually slow, or because they want to eliminate the mistakes of people nearby who need to be trained. Thus [Maitreya] says,

> Having taken it in this way, as [the Lord] has explained, you should know the full classification of [the Listener's path] to be shunned and [the Bodhisattva path] that counteracts it in the all-knowledge mode. [*Ornament* 3.7]

[424] [Subhūti], wondering about the practice that makes [Bodhisattvas] familiar with those, says about the topic of practice, **How then under these circumstances, should a Bodhisattva course in perfect wisdom?** What he means is [Bodhisattvas] have to eliminate and take up those two—what is to be shunned and antidote, so **how should they course** in order to do that.

About the practice of the form [skandha] and so on [the Lord] says, **A Bodhisattva** then **courses in perfect wisdom, if, while coursing, he does not course in the skandhas** within settling down on them. Understand the following [practices] in this way.

About the practice of the impermanence and so on of form and so on he says, [**A Bodhisattva courses in perfect wisdom, if, while coursing**], **he does not course in the conviction that the skandhas are impermanent, or that they are empty.**

[425] About the practice of the incompleteness of form and so on he says, [**A Bodhisattva courses in perfect wisdom, if, while coursing**], **he does not course in the**

conviction that the skandhas are defective or entire. An imaginary form is **defective** because it is empty of a mark. The form of the true nature of dharmas is **entire** because it is replete with the collection of good qualities. **That defectiveness or entirety of the skandhas is not itself the skandhas** because the intellect [merely] imagines the difference between a dharma [such as suffering or emptiness] and the possessor of that dharma [the imaginary form skandha and so on]. **If he does not even course** thus [**in the conviction that form is not the defectiveness or entirety of form**] **then he courses in perfect wisdom.** You should connect "If he does not even course thus then he courses in perfect wisdom" to what will be said [about the following practices as well].

The [Lord] has given a demonstration of the aforementioned Dharma that has reached a surpassing level so Subhūti says, **It is wonderful, O Lord, how well the reasons for the attachment and non-attachment of the Bodhisattvas have been explained.** It is "wonderful" because he presents it as a paradox, because, while speaking about practice he speaks about "attachment" in the form of getting at a form [skandha] and so on, and also about "non-attachment" that is the nature of the Mother [Perfection of Wisdom] that does not get at anything.

[426] About the practice of nonattachment to form and so on [the Lord] says, **One courses in perfect wisdom if one does not course in the idea that form** [and all the other dharmas] are **with attachment** got at **or without attachment** not got at. **When he courses thus, a Bodhisattva does not generate attachment to anything, from form to all-knowledge.**

Qualm: [Bodhisattvas] cannot cultivate [all-knowledge] without really getting into it, so how can you say that? Having anticipated this with, **And why?** he says, **For all-knowledge is unattached** free from intense desire, **it is neither bound nor freed** (I have explained these two words [on page 91]), [427] **and there is nothing that has risen**

above it because it is in the form of a dependent arising that is emptiness. He is saying that they cannot objectify all-knowledge conceptually because to the extent they are settling it is not truly real, and to the extent it is truly real they are not settling, hence they do not generate attachment for it. In conclusion he says, **It is thus that Bodhisattvas should course in perfect wisdom through rising completely above attachments.**

About immutability practice [Subhūti] says, **It is wonderful how deep is this dharma, I mean the perfection of wisdom.** The demonstration and the non-demonstration of the Mother [Perfection of Wisdom] in book form make her diminish when she finishes [at the end of a lecture] and disappears [at the end of a fortunate eon], respectively; similarly, demonstration in accord with reason and scripture makes her increase when she is produced in somebody else's mind-stream, and non-demonstration makes her increase when, in a strict retreat, [Bodhisattvas] see additional meaning in their own mind-streams. But none of this applies to the main Mother [Perfection of Wisdom] that is immutable in nature, so he says, **Demonstration does not diminish or increase it. Non-demonstration also does not diminish or increase it.**

[The Lord] first says, **Well said, Subhūti,** because he has not contradicted [him], and then makes just this clear with an example. **It is just as if a Tathagata should, during his entire life, speak in praise of space, without thereby increasing the volume of space; and space would not diminish either, while he was not speaking in praise of it.** [428]

About practice without an agent he says, **Or it is as with an illusory man. Praise does not penetrate into or afflict him. When there is no praise he is not affected, or afflicted. Just so the true nature of dharmas is just so much, whether it be demonstrated or not.** Construe this: He is not an agent because he is a false appearance so the cankers of attachment and hatred do not penetrate into and

affect him, and therefore the secondary cankers associated with those do not afflict him.

From the three difficult practices, about the practice of the knowledge of all aspects that is a difficult aim [Subhūti] says, **A doer of what is hard is the Bodhisattva who, while he courses in perfect wisdom, does not lose heart nor get elated** (*utplu*), i.e., does not quiver, in the sense that he does not feel upbeat (*upari vartate*), in the sense that [the practice] does not make him feel happy; **who persists in making endeavours about it and does not turn back** does not retreat. **The development of perfect wisdom is like the development of space. Homage should be paid to those Bodhisattvas who are armed with this armour** the armor that he will speak about. [429] Qualm: [Bodhisattvas], having understood the possibility of preeminent wisdom and so on, make an effort [for that], so what is the so-called superior "difficulty?" Having anticipated this with, **And why?** he says, **For with space they want to be armed when, for the sake of beings, they put on the armour. Armed with the great armour is a Bodhisattva, a hero is a Bodhisattva, when he wants to be armed with an armour, and win full enlightenment, for the sake of beings who are like space, who are like the realm of dharma.** He is saying it is superior and difficult because they find a basis even in all dharmas that are like a magical illusion, and, even though in true reality there is no possibility of supreme wisdom and so on, armor themselves for the sake of the knowledge of all aspects. He says both **like space** and **like the realm of dharma** based on the well-known division into ordinary and extraordinary [beings].

About the practice of the knowledge of paths that is difficult practice he says, **He** ("who wants to practice the knowledge of paths" has been left out) **is one who wants to liberate space.**

About the practice of all-knowledge that is difficult work he says, **He** ("who wants to work at all-knowledge" has to be supplied) **is one who wants to get rid of space.**

He is one who has won the armour of the great perfection of vigour has achieved the great determination born from the womb of emptiness and compassion. **That Bodhisattva is armed with the armor** is excited about the triple [practice] that is difficult to do **for the sake of beings who are like space, who are like the realm of dharma**.

[430] The practice that is not in vain because [trainees] obtain results in accord with their level of fortune is where [*Eight Thousand* 197] says, **Thereupon a certain monk** in the sense of an unnamed person, somebody who is not identified by name, clan and so on **saluted the Lord with folded hands and said to the Lord: I pay homage to the perfection of wisdom!** [A certain person] in whom a serene confidence has arisen because of his own particular realization of the practice of emptiness, non-production and so on pays homage, indicating clearly that others in the retinue also gain understanding [from Bodhisattvas] in accord with their level of fortune. [The monk] says just what that practice is with, **For it neither produces nor stops any dharma**. [Śakra then asks], **If someone would make efforts about this perfection of wisdom, what would his efforts be about?** [And Subhūti replies], **He would make efforts about space** the emptiness of the knowable. **And he would make his efforts about a mere vacuity** the emptiness of the knower, **if he would decide to train in perfect wisdom, or to work on it**.

The practice that is not conditioned by anyone else is where [Śakra] says, **Please, O Lord, command me to shelter, defend and protect that son or daughter of good family who bears in mind this perfection of wisdom!** [Subhūti replies, **Can you see that dharma which you intend to shelter, defend and protect?** Śakra says], **Not so, holy Subhuti**, showing that it is not conditioned by anyone else because being sheltered and so on by anyone else that would be a condition for it does not exist. [431] To make just that clear [Subhūti] says, **So when a Bodhisattva stands in the perfection of wisdom as it has been expounded, then just that will be his shelter, defense and protection. On the other**

hand, when he is lacking in perfect wisdom, then those men and ghosts who look for entry will gain entrance into him. His statement means that they protect themselves and so on only when they are dwelling in the Perfection of Wisdom, not otherwise. And he says, **One would, however, want to arrange shelter, defense and protection for space if one would want to arrange shelter, defense and protection for a Bodhisattva who courses in perfect wisdom,** because when they believe that dharmas lack any own-being they protect themselves.

The practice that is knowledge of the seven points of comparison is where Subhūti asks, **What do you think, Kauśika, are you able to arrange shelter for an echo?** And Śakra says, **Not so.** There, in the *Twenty-five Thousand* it says the way things are understood is as follows: the dream example stands for transformation because it is a transformation of consciousness, the mock show example stands for coming together because it has come together through mantras and ointment, the mirage example stands for contradiction because it is not known or does not exist (*avidyamānatvena*), the echo example indicates condition because sound is the condition for it, the reflected image stands for not transcending because it does not transcend the form of a known [object], the city of the Gandharvas example stands for having no foundation because it is without any foundation, and the illusory magical creation example stands for lacking an agent because it lacks a cause. Here [in the *Eight Thousand*], however, you should understand that because the need is for a brief description, it says **all dharmas are like an echo,** pointing to the middle [example] to point out the three [examples] before and the three after it.

You should know that this positive explanation of ten Bodhisattva practices implies the Listener ones that are opposite to what has been said. Thus [Maitreya] says,

> [The Lord explains] the practice by denying that [Bodhisattvas] course in the form [skandha] and so on, in their

impermanence and so on, in their completeness and incompleteness, and without attachment to those [skandhas and so on]. He asserts that this practice is immutable and is not an agent, that it is the three difficult ones, that it is not in vain because [trainees] obtain results in accord with their states, that it is not conditioned by anyone else, and that you know it through the seven points of comparison. [*Ornament* 3.8-10ab]

[432] [Bodhisattvas] have to cultivate the practice from the perspective of sameness, [i.e., emptiness in ultimate reality], so about sameness Subhūti says, [Bodhisattvas] do **not think about** [all dharmas] with thought (*citta*) that is in meditative equipoise, and hence do not **review** them; they **know that those dharmas do not exist**, and hence they **do not appear**; they do **not identify them** with thinking mind (*manas*) that is in meditative equipoise, and hence they do **not perceive** them, therefore those dharmas to be known by the knowledge of them **cannot be found**, and hence they **cannot be got at**. That is how to construe this [passage]. In conclusion he says, **If he dwells thus he courses in perfect wisdom**. You should know that [Subhūti] denies [that Bodhisattvas have] conceit about the [Abhidharma] topics —the form [skandha] and so on; conceit about the signs (*nimitta*), blue and so on, [that mark a form that is visible, and so on]; conceit about the elaboration of [visible] form and so on into two and twenty types; and conceit about realizing the aids to [knowledge that] penetrates [into true reality] and so on. He has thus spoken in this way about four [aspects of the practice that] does not apprehend dharmas to be known and dharmas that know. Thus [Maitreya] says,

They assert that the absence of four sorts of conceit is its sameness. [*Ornament* 3.10cd]

[433] After [Bodhisattvas] have broken through into the sameness of the practice they have to master the path of seeing, so at this point there has to be an explanation

of it. [The *Eight Thousand* says], **Thereupon, through the Buddha's might the four Great Kings . . . came to where the Lord was. Through his miraculous power their minds were impressed by the sight of a thousand Buddhas.** Ārya-Vimuktisena says this passage is to explain that they are witnesses to the fact that [all the Buddhas] teach that [the path of seeing] "has sixteen instants," that there is no other instant beyond the sixteen instants; to teach that this is what all Buddhas say. It says **a thousand Buddhas** because in the saha world system, in the fortunate eon, precisely a thousand Bodhisattvas reach Buddhahood because, through the power of skilful means, other [Buddhas] have no rules and prohibitions. **In these very statements** sentences made up of words, **words** made up of syllables with case endings, **and syllables** indeclinable words like "thus" and so on. **by monks called Subhuti, etc., has this very perfection of wisdom been expounded, just this very chapter** he means this "Purity Chapter" **of the perfection of wisdom. With reference to it just the Sakras, Chiefs of Gods, ask questions and counter-questions. At this very spot of earth has just this perfection of wisdom been taught. Maitreya also, the Bodhisattva, the great being will, after he has won the supreme enlightenment, at this very spot of earth teach this very same perfection of wisdom.** There [the *Sūtra*] does not talk about the [four] past Tathāgatas to teach that they have completed their demonstration of this [Perfection of Wisdom]; it speaks of the future Tathāgata to show that the purpose [of demonstrating the Perfection of Wisdom] is the welfare of future beings.

The eighth, Purity Chapter, of the *Light for the* Ornament for the Clear Realizations: *A Commentary on the* Perfection of Wisdom.

Ornament Chapter Three, *Light* Chapter Nine: *Praise*

[435] Now Subhūti says about the path of seeing, **To call it 'perfection of wisdom,' that is merely giving it a name. The perfection of wisdom** means the path of seeing in the All-knowledge section that has sixteen instants—forbearance and knowledge of dharma, knowledge of dharma, subsequent forbearance and knowledge, and subsequent knowledge for each of the truths. Thus [Maitreya] says,

> In all-knowledge mode this path of seeing has the instants of knowledge, subsequent knowledge, forbearance, and knowledge of dharma in the truth of suffering and so on. [*Ornament* 3.11]

Merely giving it a name means merely a reflection in the imagination. **And what that name corresponds to that cannot be got at** because in true reality it has no own-being. **One speaks of a name with reference to** what? To **a merely nominal entity** a reflection in the imagination. Even the **perfection of wisdom cannot be found or got at, and so on.**

What aspects does the truth have? To teach the aspects [Subhūti questions the Lord and] says, **For what reason, then, will Maitreya, the Bodhisattva, the great being, after he has won the supreme enlightenment, preach just this very same perfection of wisdom at this very spot of earth in just these same words?** [436] [The Lord says about] the first aspect that since a **form** without an own-being is unconnected with either permanence or impermanence **it is neither permanent nor impermanent.**

[About] the second [aspect he says], since a **form** is without suffering and the absence of suffering it **is neither bound nor freed**, and hence **is absolutely pure**, i.e., free from the extremes of permanence and annihilation. **That**, i.e., the fact that he has fully awakened to all dharmas without mistake **is the reason that Maitreya, the Bodhisattva, the great being, after he has won** the supreme enlightenment, **will preach just this very same perfection of wisdom** that illuminates the true reality of dharmas **at this very spot of earth in just these same words**. He means that nobody else is able to give a clear explanation of the true reality of dharmas as it really is.

[About] the third, **Perfect wisdom is perfectly pure because the skandhas are pure** because they are neither empty nor not empty.

[437] [About] the fourth, **Perfect wisdom is perfectly pure because the nonproduction, nonstopping, nondefilement and nonpurification of the skandhas is perfectly pure**. Because they have no essential self or no-self they are not produced, have not stopped, are not defiled, and are not purified and hence are pure.

[About] the fifth, **Perfect wisdom is perfectly pure because space is pure**, because, like space, it is empty of cause and no cause; and [about] the sixth, **Perfect wisdom is pure because the skandhas are stainless**, i.e., unstained by cankers or secondary cankers because they are without an origin and a non-origin; and [about] the seventh, **Perfect wisdom is pure because the defiling forces cannot take hold of the skandhas**, i.e., there is no producer and no non-producer so they are not afflicted and hence nothing takes hold of them.

[About] the eighth, **Perfect wisdom is perfectly pure because like an echo or space**, [read] like a space echo **it is unutterable** in its nature because it is free from conditions and non-conditions; [about] the ninth, that **it is perfectly pure because it is incommunicable**, i.e., that the truth of cessation cannot be conveyed into another's mind-stream by uttering words because it is unconnected with ceasing

and not ceasing; and [about] the tenth that it **is perfectly pure because it offers no basis for apprehension** because, since there is no peace or absence of peace, it does not serve as a basis for apprehension.

[438] [About] the eleventh [the Lord says], **Perfect wisdom is perfectly pure because it is not covered by any dharma, stained or stainless.** Because [the truth of cessation] is neither a consummation nor a non-consummation, **it is not covered by any dharma stained** with outflows, or any dharma that is **stainless** without outflows and hence is a purity that transcends both extremes. [Subhūti then says], **It is indeed a great gain . . . to hear of this perfection of wisdom. How much greater the gain if they take it up . . . and master it.** What he means is taking it up and so on is superior, so the gain they get from it is more than the gain they get from experiencing it with ear consciousness.

[About] the twelfth [aspect he says], **Their eyes, ears, noses, tongues and bodies will be free from disease and their minds from stupefaction.** Because [the truth of cessation] is neither a definite escape nor not a definite escape no sickness arises. **They will not die a violent death. Many thousands of Gods will follow closely behind them. Wherever, on the eighth, fourteenth, and fifteenth day, when he preaches dharma, teaches the perfection of wisdom, there he will beget a great deal of merit.** The idea is that on the eighth and so on Śakra and so on have descended to look at living beings so there are more people listening [so the teacher gets more merit].

[439] About forbearance and knowledge of dharma in the path, [the Lord] says, **Many thousands of gods, Subhūti, will follow closely behind them** and so on. **Desirous of hearing dharma, they will all of them protect the preacher of dharma who teaches this perfection of wisdom.** Qualm: The Perfection of Wisdom performs no service for the gods, so why do they protect and so on those who preach it? Having anticipated this with, **And why?** he says, **For perfect wisdom is the most precious [jewel]** ***(ratna)*** **in**

the world with its Gods, humans and Asuras. Because it is neither a path nor not a path, as the cause that pacifies wrong doing it increases (*tanoti*) the most precious delight (*rati*). Thus it does perform a service for the gods and so on, and hence it is the **most precious [jewel]**—the end of states of woe. This is the thirteenth [aspect]. **That also is a reason why such a person will beget a great deal of merit.** What he means is not only will there be more people listening to this [Perfection of Wisdom], but it gives the most precious delight too. A dharma preacher therefore causes them to reach enlightenment, and this **also** works as the cause, is the **reason** why they **beget a great deal of merit.**

About knowledge of dharma in the path [the Lord] says, **On the other hand there will be many obstacles** and so on. Question: Why are there many obstacles even though she is so mighty? Having anticipated this with, **And why?** [440] he says, **For very precious things provoke much hostility**, i.e., many covet her because of her great might. **The more excellent they are, the more violent the hostility.** He means that whatever the reason something is more and more excellent, [because of that] there is a corresponding greater hostility. Having given a general explanation, he now says more specifically, **But this is the most precious [jewel] in the entire world, this perfection of wisdom, which has been set up and undertaken for the benefit and happiness of the world, by showing that all dharmas have not been produced nor destroyed, are neither defiled nor purified.** Thus, because it is interwoven neither with method nor non-method, it has been set up for the sake of all beings as a precious [jewel], in the sense of a naturally wholesome state free from conceptualization, because the conceptualization of all dharmas is absent [from it]. Hence it is a **precious** [jewel], a non-conceptual state that is the skillful means that causes the result to manifest. This is the fourteenth [aspect].

About subsequent forbearance and knowledge of the path he says, **But perfect wisdom does not cling to any** imaginary **dharma, nor defile any** dependent **dharma, nor**

take hold of any final outcome dharma. These are the different meanings [of "dharma"]. He is saying that because it is free from being a practice or not a practice, it has no connection with dharma signs. This is the fifteenth [aspect]. Question: Given that [the Perfection of Wisdom] finds or knows (*vid*) dharmas, how could it not take hold of them? Having anticipated this with, **And why?** he says **For all these dharmas neither exist** (*saṃvid*) **nor are they got at.** You know the meaning [from my earlier explanation].[5]

About subsequent knowledge of the path he says, [441] **Because it has not been apprehended**[6] **is the perfection of wisdom without any stain. To be free from stains that is the same thing as the perfection of wisdom.** Because it is unstained by deliverer and non-deliverer, knowledge of both knowable and word (marked as essentially the thing stated and as the statement) does not arise. This is the sixteenth aspect. To explain what it means to be free from stains in another way he says, **And it is because the skandhas are free from stains that perfect wisdom is without any stain.** Yet they would be at fault even if they settled down here on the true reality of dharmas so he says, **A Bodhisattva courses in perfect wisdom if he does not perceive even that.**

You should be certain about the fact that this positive explanation of the Bodhisattva's path of seeing in the aforementioned way—with sixteen aspects that are the instants of all-knowledge—implies the Listener's path of seeing with the aspects of impermanence and so on that is opposite to it. Thus [Maitreya] says,

> The [sixteen] instants of all-knowledge [are where the Lord says the Perfection of Wisdom knows that] the form [skandha and so on] is not permanent or impermanent, transcends extremes, has purity, is not produced or stopped and so on, is like space, is stainless, and cannot be seized on; [where he says the Perfection of Wisdom] is essentially inexpressible, and hence its content cannot be conveyed to others through

communication, gives no basis for apprehension, is perfectly pure, is without diseases, is liberation from states of woe, is a non-conceptual state that causes the result to manifest, is not connected to signs, and is the knowledge that does not arise when there is a basis-sign duality. [*Ornament* 3.12-15]

Having thus [in the first three chapters] explained [the three knowledges] in detail, to summarize, amongst the three all-knowledges, the knowledge of all aspects that is a compilation of all the topics, [the Lord] says, [442] **And again this perfection of wisdom does not enter** through the production of the thought, or **place itself** grounded in preceptual advice and so on **into any dharma, it does not** as armor practice **reveal any dharma** in the form of a universal or as setting out practice **define any dharma** in the form of a particular, **it does not** as equipment practice **bring in** does not cause anyone to reach **any dharma, nor** as going forth practice **carry one away** remove one. Construe all of these with "any dharma."

[The gods] who are delighted by the nectarous taste of the unmistaken Dharma offer worship, so [the *Eight Thousand*] says, **Thereupon a great many thousands of Gods in the intermediate realm called out aloud with cries of joy** (*prakṣvediṭa*), **waved their garments, and said: We now, indeed, see the second** relative to the first turning of the wheel of dharma in Vārāṇasī **turning of the wheel of dharma taking place in Jambudvipa.** Some say a **cry of joy** is a lion's roar emitted from an upsurge of serene confidence, others that it is a peal of laughter born from rapture and that a *prakṣvediṭa* is when you dance [with joy] after that. To prevent them from settling [on this] as true reality, the Lord says, **This, Subhūti, is not the second turning of the wheel of dharma,** and he reiterates just that with, **No dharma can be turned forwards or backwards. Just this is a Bodhisattva's perfection of wisdom.**

[443] To summarize the knowledge of paths [Subhūti] says, **And again, great is this perfection of a Bodhisattva**

who, unattached in a state free from settling **wants to know full enlightenment, and who yet is not enlightened about any dharma, or who will turn the wheel of dharma and who yet will not show up any dharma.** Question: What is the reason that, even though attached to dharmas, they do not show them up? Having anticipated this with, **And why?** he says **For no dharma is here got at, no dharma is indicated, no dharma will move on** will cause the production of **any dharma.** This is easy to understand. Qualm: How can you say that, because a group of causes that operate together produces a dharma. Having anticipated this with, **And why?** he says, **Because absolutely, reproduction is alien to all dharmas,** intending that the causes themselves do not exist. **Nor will any dharma** a hammer and so on **turn back** cause the destruction of **any other dharma.** Qualm: How can you say that because destruction is absolutely certain when the state that blocks continued existence comes into being? Having anticipated this with, **And why?** [Subhūti] says, **Because from the very beginning all dharmas have not been reproduced,** from the very beginning they have not been produced because there are no causes to produce them. He reiterates just that with, **Since their essential nature is isolated,** intending that they could never cease because they are empty of own-being.

[444] To summarize all-knowledge [the Lord] says, **So it is Subhūti. For emptiness does not proceed nor recede, and that** (*sā iyam*) all-knowledge [as in *Ornament* 3.16] **holds good also for the Signless and the Wishless.** He has in mind that emptiness and so on has not been produced. **To demonstrate that is to demonstrate all dharmas. But no one has demonstrated it, no one has heard it, no one has received it, and no one realizes it, in the past, present or future. Nor by this demonstration of dharma does anyone ever go to Nirvana. Nor by this demonstration of dharma has anyone ever been made worthy of gifts.** Because what he says is governed by the ultimate truth this is easy to understand.

Make no mistake about the fact that these are the summaries, in the manner of something they have just discussed, of the three all-knowledges. Thus [Maitreya] says,

> [After explaining] thus, [the Lord] clearly indicates that these three sections are complete with three [statements beginning], "And again this [Perfection of Wisdom]," "And again this," and "And again this." [*Ornament* 3.16]

Again, there is no separate path of meditation for all-knowledge as there was for the knowledge of paths. What does that mean? [Response]: Because [the Lord] says, "After having viewed the accomplishments of a Disciple or Pratyekabuddha with their cognition and vision, Bodhisattvas should pass above them," they do not have to realize [that path of meditation] and hence it is not taught to them. It is not even spoken about for Listeners and so on, because they easily understand that the path of meditation is again and again realizing the topic just as they have beheld it. Again, you have to understand that [the *Sūtra*] has already discussed the Bodhisattva's aids to penetration before [on pages 32-75], and you should grasp that it has not even discussed the Listener's warmed and so on [aid to knowledge that penetrates reality] that arises from meditation with outflows here [in the All-knowledge section], because it is obvious that it cultivates in meditation the aspects of impermanence and so on of the four truths.

Question: It has already given an explanation of all-knowledge because it set forth the path of Listeners and so on in the Knowledge of Paths [section], so why does it give a separate explanation of all-knowledge again? [Response]: Let me say why. As [Maitreya] has said,

> [Bodhisattvas] practicing the knowledge of paths should know the path of Listeners without taking the aspects of the four noble truths as a basis. [*Ornament* 2.2]

Thus he says that Bodhisattvas have to call to mind the path of the Listeners and so on in a process of meditation, etc., that takes nothing as a basis. Hence you get a separate all-knowledge, distinguished as separate primarily through the aspects of impermanence and so on, that is for the purpose of understanding all bases. There is much to say about this, but enough of this digression.

The third, Practice of All-knowledge Chapter, of *Light for the* Ornament for Clear Realizations: *A Commentary on the* Perfection of Wisdom.